TRANSACTIONS

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OF THE

MORAVIAN HISTORICAL SOCIETY.

VOLUME I. = 1857/58

WHITEFIELD HOUSE,
NAZARETH:
PRINTED FOR THE SOCIETY.
1876.

1868-76

v.1
1858-76

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TRANSACTIONS

OF THE

MORAVIAN HISTORICAL SOCIETY.

1857-58.

NAZARETH.
1859.

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CONSTITUTION

OF THE

MORAVIAN HISTORICAL SOCIETY.

ARTICLE I. This Association shall be called "THE MORAVIAN HISTORICAL SOCIETY," and its object shall be the elucidation of the History of the Moravian Church in America, not, however, to the exclusion of the general History of the Moravian Church.

ARTICLE II. The Society shall be composed of such persons as have been, or may be, admitted, from time to time, according to its laws and regulations.

ARTICLE III. The Officers of the Society shall be annually chosen, by a majority of ballots, at the Stated Meeting in February, and shall consist of a President, a Vice-President from every congregation, a Corresponding Secretary, a Recording Secretary, a Treasurer, and a Librarian.

ARTICLE IV. It shall be the duty of the President, or in his absence, of the Vice-Presidents, in rotation, to preside at the meetings of the Society, to preserve order, to regulate the debates, to state motions and questions, and to announce the decisions thereupon. If neither the President nor any of the Vice-Presidents be

present at a meeting, the Society may choose a member to act as President at that meeting.

ARTICLE V. The Corresponding Secretary shall conduct and have charge of the correspondence of the Society, and shall assist the Recording Secretary in the reading of all letters and other documents at the meetings.

ARTICLE VI. The Recording Secretary shall keep full and correct minutes of the proceedings of the Society, and shall transcribe the same into a book of record. He shall give due notice of any Special Meeting that may be called.

ARTICLE VII. The Treasurer shall have charge of the moneys and other funds belonging to the Society. He shall collect the contributions of the members, and other income of the Society, and shall pay such claims against the Society as shall have been duly examined and ordered to be paid. He shall present, at the Annual Meeting, a statement of his receipts and expenditures during the preceding year, with a full report on the financial condition of the Society.

ARTICLE VIII. The Librarian shall have charge of the books, manuscripts, and other property in the rooms of the Society, and shall arrange and preserve the same in proper and convenient order. He shall keep a Catalogue of the books, manuscripts, and other donations, with the names of the donors. At the Annual Meeting he shall present a report to the Society, embracing an account of his administration of the Library, and of its condition during the preceding year.

ARTICLE IX. Vacancies which may occur in any of the above-named offices shall be filled by an election at the next Stated Meeting after such vacancy shall have been announced to the Society; but such election shall be only for the unexpired term of the person vacating the office.

ARTICLE X. The Society shall hold Stated Meetings on the second Monday evening of every month. Special Meetings may be called by the President, or, in his absence, by any of the Vice-Presidents, at the written request of at least three members of the Society; of which meetings due notice must be given. The members present at any meeting shall constitute a quorum. The Annual Meeting shall be held on the third Wednesday in October.

ARTICLE XI. No alteration shall be made in this Constitution unless the proposed amendments shall have been drawn up in writing and read to the Society at three successive Monthly Stated Meetings. Nor shall any such amendment be considered as adopted unless sanctioned by the votes of three-fourths of the members present at the meeting when the question shall be taken upon its adoption.

Proviso. Article XI. shall not go into force until the Society shall have existed six months.

LAWS OF THE

MORAVIAN HISTORICAL SOCIETY.

ARTICLE I. Any person belonging to the Moravian Church may become an active member upon application to any officer of the Society.

ARTICLE II. Any person not belonging to the Moravian Church may be elected an honorary member at the next Stated Meeting after his name shall have been proposed, as a candidate, to the Society.

ARTICLE III. Those active members shall be deemed qualified voters at the meetings and elections, who have subscribed the Constitution, and who have paid all their dues to the Society.

ARTICLE IV. All active members shall pay an annual contribution of not not less than half a dollar. The payment of ten dollars, at one time, by a member not in arrears to the Society, shall constitute him a member for life, with an exemption from all future annual payments. And any member liable to an annual contribution, who shall neglect or refuse to pay the same for the term of two years, shall be notified by the Treasurer, in writing, that his rights as a member are suspended; and, in case the said arrears are not paid when the third annual contribution shall have become due, the membership of such defaulting member shall then be forfeited,

his name stricken from the roll, and reported to the Society by the Treasurer.

ARTICLE V. Honorary members may attend any meeting of the Society.

ARTICLE VI. At the Stated Meeting in October five Managers shall be chosen by the Society, who, together with the officers of the Society, shall constitute an Executive Committee, with full power to direct the business affairs of the Society; and they shall meet on the fourth Monday of every month. Four members shall constitute a quorum.

ARTICLE VII. All Committees shall be chosen, unless the Society shall otherwise direct, on nominations previously made and seconded, the question being taken on the appointment of each member of the committee separately. The member first elected of any committee shall be chairman, and considered responsible for the discharge of the duties of the committee. A majority of any Special Committee shall be a quorum.

ARTICLE VIII. The Executive Committee shall present, at the Annual Meeting, a report upon the transactions and general condition of the Society during the preceding year.

OFFICERS OF THE MORAVIAN HISTORICAL SOCIETY.

President.

JAMES HENRY.

Vice-Presidents.

WILLIAM C. REICHEL, Bethlehem.
NATHANIEL S. WOLLE, Litiz.
EUGENE LEIBERT, Sharon.
GRANVILLE HENRY.
CHRISTIAN R. HOEBER.

Treasurer.

WILLIAM BEITEL.

Corresponding Secretary.

HERMANN A. BRICKENSTEIN.

Recording Secretary.

ALBERT OERTER.

Librarian.

OWEN RICE.

Managers.

FRANCIS JORDAN, Philadelphia.
MAURICE C. JONES, Bethlehem.
J. C. BRICKENSTEIN.
EDWARD H. REICHEL.
HENRY J. VAN VLECK.

Publication Committee.

JAMES HENRY. WILLIAM C. REICHEL.
HERMANN A. BRICKENSTEIN.

Library Committee.

ANDREW G. KERN. OWEN RICE.
HENRY J. VAN VLECK. EDWARD H. REICHEL.
HERMANN A. BRICKENSTEIN.

NOTICE TO MEMBERS AND OTHERS.

The Moravian Historical Society being very anxious to collect, in a safe and accessible place, all documents, etc., relating to the history of the Moravian Church, will be grateful for donations of such to its collection, and proposes also to receive *on deposit* all books, manuscripts, relics, etc., etc., which shall still be considered the property of their owners, shall be so labeled and catalogued, and shall at any time be returned on demand.

Donations or deposits of the following are solicited :—

1. Books and pamphlets that relate in any manner to the Moravian Church, from the earliest times, whether written by Moravians or others, for or against Moravianism.

2. Copies of printed sermons, or other religious or literary productions of Moravians.

3. Printed or manuscript histories and statistics of single congregations.

4. Manuscript journals, autobiographies, letters of ministers and laymen, and even when these are not considered of historical interest, maps, pictures, and relics.

Papers on subjects of historical or antiquarian interest, and essays relating to the condition and the development of the Church in our own times, are also especially desired.

Address the "Moravian Historical Society, Nazareth, Northampton County, Pennsylvania."

THE MORAVIAN HISTORICAL SOCIETY:

ITS ORGANIZATION AND AIMS.

In the early part of the year 1857, a few of the friends of Moravianism met together at Nazareth, and formed themselves into an Association, which they styled the Moravian Historical Society.

Quite a number of the members of the Society of the United Brethren showed themselves favorably disposed towards this enterprise, and united with it, furnishing, at the same time, some valuable works having reference to the early annals of our Church in America.

In the month of November of the present year, 1858, the Nazareth congregation of the United Brethren presented us with a room in the old stone mansion, known as the "Whitefield House," erected in the year 1743; the reoccupation of which, and its inauguration by the members of our Association, are recorded in the pages now presented to the public.

In calling into existence this humble and unpretending union, we propose to gather and preserve, not merely the relics of the past, in the shape of visible emblems of Moravianism, but more particularly to collect all that is valuable, curious, and edifying in its past history in this country.

With this view we desire to draw from the cotemporaneous history of the States, all that has a bearing upon Moravianism: to rescue from the traditions of the living what-

ever is deemed worth preserving and incorporating with the record of the things that are past; to cull many interesting memoirs from the manuscript archives of the Church, illustrating Moravianism in its most popular and engaging features, by unfolding to a new generation of men the beauty of that Christian life which adorned the age that has nearly passed away; and, as a matter still more incumbent on us, to review, discuss, and point out the merits of our present and past virtue, and spiritual system.

When we look into the tendency of things in this country, we shall find that the great watch-word is *change*. There is, perhaps, too little reverence for the past among the people of our time, and it is the mission of such a Society as ours to stem this tendency, to defend the past in all that is good and estimable, and, if possible, by reawakening a love of the old and forgotten, to resuscitate into being that to which the heart still clings.

The outward aspects of Moravianism have materially changed in this country during the last twenty years, and along with this change many religious observances have either been entirely discontinued or greatly modified.

It becomes our duty, in pursuance of our assumed mission, to dwell upon such modifications, and it will be the employment of our future meetings to produce papers on the various topics of discarded or neglected rituals. In most cases, where one external form is substituted for another, which the pressing demands of the times and the country are supposed to have rendered obsolete, the plea is that all forms have a merely spiritual signification, and that where the spiritual remains in full activity, the form is of no moment, and altogether dispensable.

Such reasoning, certainly, has its weight; but in taking the Christian world as we find it, we perceive a large portion of men led into the spiritual by the medium of external

form, and, for this very reason, the danger to any sect lies in rejecting its typical peculiarities, and thereby casting its own spirituality into jeopardy.

The venerable Church at Hernhut still stands in all its artless simplicity, unadorned by any of the fancies of modern cathedral architecture. Its seats are neither painted nor cushioned, and a simple table and reading desk supply the place of the pulpit. Yet within this primitive sanctuary the beautiful Moravian service is preserved intact, and presents, in all its parts, the unearthly picture of a Christian devotion which needs no help from Gothic architecture.

In passing through the cathedrals of Italy and Germany, and witnessing the solemnities of the high festivals of Catholic countries, under the gloom of those grand structures which astonish the world by their magnificence, no single ceremony ever touches the spectator like the simple rituals of Hernhut. Hence we cannot easily see the necessity of assuming new externals, or of admitting such innovations upon old-established usages. In the present stage of things in our country, the most fearful contest that awaits us is with materialism, an adornment of spiritual life with the sensual. Let it ever be held in remembrance that our ancestors were a hardy people, whose worship was entirely independent of locality or edifice.

The inner life of the old Moravian sought no accessories from that which is without; and in taking up the theme before us, we shall endeavor to lay a peculiar stress upon the great principle, that the Christian temple is an edifice "not made with hands."

PETER BOEHLER'S OAK-TREE.

A Paper read before the Society, at the Stated Meeting on March 9th, 1857.

By H. A. Brickenstein.

In this matter-of-fact age the subject of the topography of the tree, under which the first Moravian Brethren who came to the Nazareth tract passed the night, may seem of trivial interest and of no consequence whatsoever. Without stopping to deplore, or endeavoring to controvert the evil tendencies of this materialistic, irreverent character of our day, we purpose, nevertheless, to devote a few pages to this very topic.

The following extract from Br. Levin T. Reichel's MS. History of the Moravian Church in America, is an appropriate introduction to the subject:—

"April 13th, 1740, the Moravian Brethren left Savannah, where they had gained many friends, of whom some (as Brownfield, James Burnside, H. T. Beck, and Abr. Büninger [Bininger,] from Purisburg) [Purysburg,] afterwards followed them to Bethlehem. They traveled in Mr. Whitefield's company to Philadelphia, where they arrived on the 25th of April. It was a great disappointment to them to find here neither Spangenberg, who had left for Europe, nor Bishop Nitschman, whose arrival was daily expected. In their dilemma they went first to Christopher Wiegner [Wagner,] in Skippack, then to Henry Antes, Oley, and, finally, back to Germantown, where those who had

settled here in the year 1738, endeavored to persuade them to make their home. But Peter Boehler and Anthony Seiffert, though, for the moment, at a loss what to do, preferred to await Bishop Nitschman's arrival. Meanwhile, Mr. Whitefield had bought 5000 acres of land in the forks of the Delaware, (now Northampton County,) from Mr. William Allen, for £2200 sterling, intending to erect there a school for negro children. May 5th, he came to Christopher Wiegner's [Wagner's] plantation to see P. Boehler concerning the intended building, and, as some of the Brethren were carpenters, he proposed to them to do all the carpenter's work, for payment, and requested P. Boehler to take the general superintendence of the erection of the house. Many people having assembled to see and hear the famous Mr. Whitefield, he preached to them in English, and P. Boehler closed with a German address.[1]

"The next day P. Boehler and A. Seiffert, accompanied by H. Antes, set out to look for this tract in the Northern forest-wilds of Pennsylvania, and found, Saturday, May 7th, an extensive Indian village, where, at the present day, the Old Nazareth Farm buildings are standing. Having returned to Philadelphia and reported to Mr. Whitefield, he closed his contract with Mr. Allen, and called the tract Nazareth, once more renewing his proposition to the Brethren. After serious deliberations, and consulting the Lord, by lot they accepted Mr. Whitefield's proposal, glad to have found

[1] W. Seward writes in his journal, April 24th, (old style:)—"It was surprising to see such a multitude of people gathered together in such a wilderness country, thirty miles distant from Philadelphia. Our brother was exceedingly carried out in his sermon, to press poor sinners to come to Christ by faith, and claim all their privileges, namely, not only righteousness and peace, but joy in the Holy Ghost; and, after he had done, our dear friend, Peter Boehler, preached in Dutch (German) to those who could not understand our brother in English."

at least a temporary occupation until Bishop Nitschman should arrive. After a three days' march from Germantown, the company of seven brethren, two sisters, and two boys,[1] are found (May 30th) seated under a large forest tree, singing songs of praise and prayer to their Lord and Saviour."

The indefatigable exertions of our Nazareth antiquary, Br. A. G. Kern, have enabled him to point out with sufficient accuracy the spot where this tree stood; nay, he has even discovered what he believes to be its very stump.

Two venerable brethren, Mr. Christian Brunner and Mr. Godfrey Belling, whose recollections extend as far back as the year 1799, still distinctly remember having seen this tree as it then stood in the forest. It was a black-oak, and for many years the wood-chopper's axe turned away in reverence from its ancient trunk. It stood on a gentle acclivity, at whose base runs a little brook, meandering slowly through the rich meadows, and singing its low, cheerful song, now as it did then, when these homeless pilgrims stretched their weary limbs beside its whispering stream. The Kœnigs-Strasse (King's Highway) extending from Bethlehem to the Indian settlements of Minnesink, ran close by the tree, through the present orchard (formerly belonging to the farm known as Plantation No. 4) to the Rose Tavern. In the year 1786, as we learn from the Nazareth Diary, the initials of P. Boehler and A. Seiffert's names, cut by themselves in the bark of the tree, were still visible. In the year 1799 they had become almost illegible, according to the brethren Brunner and Belling. Br. Charles Gotthold

[1] P. Boehler, A. Seiffert, Martin Mack, John Boehner, G. Zeisberger and Rosina, his wife, Matthew Seybold, Hannah Hummel, Benj. Summers, and —— James.

Reichel, Inspector of Nazareth Hall from 1785 to 1802, had a piece of leather, on which the names of Boehler and Seiffert were painted, affixed to the tree. When and how this *quercus sacra* fell, it has been impossible to ascertain, probably not, however, until after Br. Reichel's departure from Nazareth.

Among the many incidents of stirring interest connected with the early history of our Church in America, there are few more touching than that which this oak-tree witnessed. Rather than perform what was contrary to conscience, these brethren had abandoned their comfortable homes and smiling fields, and, trusting alone to the protecting providence of the Saviour, embarked for Pennsylvania. And here they are, singing glad hymns of thanksgiving and faith,—around them the dense forest, still and darksome; above them only the branches of the stalwart oak and the stars of the Almighty, so silent and watchful; and here they lay down to sleep in fearless security and trusting confidence. And if the task that awaited the learned Magister of Jena and his companions on the morrow was the humble one, as hired laborers, of digging out the foundations, and quarrying the stone, and felling and hewing the timber, to build another man's house, it was work cheerfully done, for it was labor performed in their Master's name, and for his glory.

As time rolls on, and mellows the valued pictures of the past, the site of this tree will be viewed with increasing interest by the pious Moravian, and by the admirer of genuine Christian heroism.

AN ACCOUNT

OF THE CELEBRATION OF THE FIRST ANNIVERSARY OF THE MORAVIAN HISTORICAL SOCIETY.

On the afternoon of Thanksgiving-Day, Nov. 18th, 1858, a number of the members of the Moravian Historical Society assembled in the Ephrata, or Whitfield House, to partake of an old-fashioned Moravian "*vesper*." The Library had recently been removed from its temporary quarters to this venerable building, in which a very commodious room has been placed at the disposal of the Society by the trustees of the congregation. It was suggested that a "vesper," with all its pleasant associations and cheerful influences, would be an appropriate celebration of the event and of the anniversary of the Society. That it was so, all who were present will testify.

An old Moravian vesper! Who that ever attended one has not been delighted and improved by the hearty kindliness, the genuine geniality that pervaded them, and the innocent, rational amusement they afforded? In the pleasant summer days how often was the cool, sequestered glen, where the limpid brook went softly singing on its way, the scene of these festive gatherings? Or the tree-crowned island, sleeping on the bosom of the romantic river, where, in pleasant converse, or in rendering, with no mean skill, the productions of the masters of classic music; in mirthful games, or the ever-delightful boating excursion along the laurel-skirted shore, or over the placid surface of the river, while rocks and hill re-echoed to the sound of merry

call and joyous laughter, the swift-winged hours sped along, till over the waters, still gleaming in the soft light of the sunset, come the sweetly-blended voices of the singers, and a day of pure and simple-hearted enjoyment is closed in the hymn of praise and prayer to God.

In the cold winter days the vesper-company meets in the comfortable family-room, around the table, graced by that master-piece of housewifely skill, the sugar-cake. While the brethren smoke, and drink their coffee, the sisters ply their clinking knitting-needles—those invariable companions of the matrons of those days—with such skill and energy that the stocking seemed perceptibly to grow under their busy fingers.

The march of "progress" has made sad inroads upon many of our time-honored Moravian customs. No doubt the times have changed, and usages and institutions which once were the objective form in which the inner life of the early brethren found expression, must needs, by degrees, totally vanish, since, though the spirit be the same, altered circumstances, changes in taste and habits of thought, will either modify or completely destroy its former outward manifestation. And so, perhaps, the "vesper," too, is doomed, as a vestige of the days of the Arcadian simplicity of Moravianism with which our modern, more artificial state of society has no sympathy. With it another delightful feature of the old social and domestic life of the congregations will have passed away.

To resume. Before partaking, according to the olden custom, a hymn was sung by the whole company standing. The repast being over, cups were refilled, the tray, with its bundle of cigars and lighted taper, went the rounds, and Br. James Henry, President of the Society, proceeded to deliver the anniversary address. A copy of this production is annexed to this sketch. Br. Jedediah Weiss, of

Bethlehem, then entertained the company in his own peculiar, happy style, with some interesting personal recollections. While the rest are engaged in calling to mind reminiscences of former days, or discussing the questions which have agitated modern Moravianism, we will make the tour of the room and note whatever is curious or interesting in the collection.

The walls are hung with a number of pictures, maps, and plans, among the former of which are three in oil, by Haidt, our Moravian artist. These must be full a century old, and, without any claims to high artistic merit, they evince considerable talent in the choice of subjects and composition, and are a pleasing evidence of the recognition, even amid the exigencies of those early times, of the claims of art, and of its zealous pursuit. Rather a curious picture is one representing the arrival of Bishop Loskiel, at Gnadenhütten, Ohio, with Major Jonathan Cass, (a United States Deputy Surveyor-General, and father of Gen. Lewis Cass,) in cocked-hat and small-clothes, in the foreground. Of the maps, the most interesting is one of Pennsylvania, containing the route of Zinzendorf and his party to Shamokin, (now Sunbury,) and one of Bethlehem, made in the year 1755. On the mantel are two specimens of the *schnabel-haube*, or caps which were formerly worn by the female members of the congregations, each choir or class having a distinctively colored ribbon. Here, in a frame, is one of Zinzendorf's poems, "Maria Ver Kündigung," in his own hand-writing. It is found in Knapp's Collection, page 91. Over it hangs his portrait, in oil, probably by Haidt. In a glass case are some valuable and interesting relics, among them the tassel of Zinzendorf's cane, and a set of portraits in miniature, most exquisitely done in water-colors, of Zinzendorf, his son Christian, Anna Nitschman, and Bishop Watteville. Over the door hangs a bell, supposed to be the first one used by the

Brethren in this country. Here is a distaff, formerly used by a teacher in Nazareth Hall to spin flax, as was then the custom during the after-dinner recess. Here is a hickory twig, found in a house at Old Nazareth, where it was used as a lath. Aside of it are a piece of the stump of "Peter Boehler's Oak-Tree" and a huge clothes-pin, seemingly fashioned out of the solid tree. In a corner stands a spinet, or clavichord, an instrument of rather primitive construction, and evidently of great age.

The number of books in the library is already more than five hundred. Of many of them it is doubtful whether there are duplicates, at least in this country. A few only of the most note-worthy are here specified:—a copy of the Hymn-book used by the Old Bohemian and Moravian Churches, printed in the year 1639; a Bible of the year 1553; complete sets of our Church publications from the beginning, and of the Historical Records of Pennsylvania, New York, and Massachusetts; an almost complete series of the different editions of Hymn-books and Liturgies of the Church; a Hymn-book belonging to the learned Peter Boehler, and by him presented to Br. Abraham Reinke; most of the controversial writings of the early period of our Church history in this country; letters from Hans von Schweinitz, Zeisberger, Heckewelder, Ettwein, Forestier, Jacob Van Vleck, Grube, Loskiel, Schnall, Denke, C. G. Reichel, Gregor; Arthur Gradin's History of the Unitas Fratrum.

ADDRESS

Delivered at the Anniversary Meeting of the Moravian Historical Society.

By James Henry, *President.*

Brethren:—Under the attendant circumstances, it is a matter of congratulation to us that we have been enabled to meet together over an old "Moravian Vesper," and all its genial accompaniments.

The room we now occupy constitutes one of the most eligible portions of that venerable pile known as the Ephrata Building, or Whitefield House. We are indebted to the liberality of the Trustees of Nazareth for the privilege of occupying an apartment in this building for the future uses of our Association, and we now propose to inaugurate it after the manner very appropriately suggested by your Committee, viz., with a "vesper" in the old style. The Moravian Historical Society dates its origin from the early part of 1857, and as yet has been unable to exhibit much fruit growing out of its antiquarian researches. Among the numerous friends who have joined us, several have come forward with many valuable contributions in the shape of books, paintings, early records, and manuscript documents. Several cotemporary Historical Societies have given us costly works, and the success we have thus far met with, promises a fair future, and out of it an institution may grow up, that, under the nurture of a new generation, will serve to chain the present to the past.

It is one of the charges against the living race, that it

is looking too much toward the future, and when it does cast a retrospective glance, it is with the desire of destroying and erasing all that is left behind it, so as to cast into oblivion the transactions of its ancestors, in as far as these can be shown by monuments of wood and stone, and every visible landmark. Even our own people, the Society of the United Brethren, have not been slow in effacing old landmarks, destroying vestiges, and even burying beneath the surface of the earth the memorials of primitive Moravian life.

If we were to ask those who are so zealous in the cause of remodeling the whole exterior of domiciliary life, gilding the sanctuary, and borrowing from Roman Catholicism the ideas of architecture, amid the most unfitting associations of which the old Zinzendorfian worship is to be upheld, the apology would invariably be that we must do as others do, and attract the world towards us by yielding a little in the outward garb that gives our religion the air of solecism.

In looking around us amid these precincts, and seeing how the *old* has been absorbed by the *new*, so that to the pilgrim who comes from the distant past to revisit us, a new world has sprung up, and the earlier depositories of his childhood's affections are no longer traceable, it is still a matter of no small satisfaction that the venerable Ephrata has been thus far untouched.

We have many iconoclasts among us, image-breakers, who, in assailing the old forms, demolishing them, and setting up new ones, will tell you they have accomplished the work, but they themselves cannot explain why.

In this country we are told to move with the age, but whether the age can be justified in its movements, no one ever pauses to reflect. It is but a few years ago that this interesting mansion, with its surroundings, was a sequestered spot off from the village of Nazareth, whither the stranger

generally repaired to muse in quiet upon its earlier history, and indulge in reminiscences of its past annals.

Here upon this memorable ground he called up before his imagination the picture presented one hundred and seventeen years ago. But now how the village itself has changed! For more than a century the abode of Moravians alone, now its doors have recently been thrown open to the world at large. Its limits have extended on all sides, and ancient Ephrata is nearly absorded by modern Nazareth.

We had heard, occasionally, some rumors of its intended demolition, that it should be razed to the earth, its walls of adamant torn apart, its foundations covered up, and the highway pass over its former site. But we have reason to be grateful for the conservative spirit remaining among us that this has not come to pass, and that the very spot where the Moravians may be said to have first gained a permanent foothold in America, still remains unmarred in any of its essential features.

That a locality, rendered sacred by the important position it occupies in the history of American Moravianism, should have its visible presence expunged, and give place to tenements where the stranger may dwell, who would look down with contempt upon the people who have preceded him, and that all this should be brought about by the sweeping desire of earthly acquisition, would be among the deplorable events of our present history.

The house we now occupy was erected amid many adverse and untoward circumstances, and although its annals, from its origin up to the present time, never appear to have been duly and patiently recorded, and many interesting events connected with it have been consigned to that most unreliable chronicler, tradition, yet enough can be gathered out of the fragments at hand to form an episode in our American church history.

It would appear that when the twenty German emigrants who left Hernhut for Georgia, were obliged to forsake that province, a portion of them came, in the year 1738, to Pennsylvania, and settled in the vicinity of Germantown. Among those who had remained near Savannah, were Anton Seiffert and Peter Boehler, who, before they left, made the acquaintance of George Whitefield, recently arrived from Europe. In company with Whitefield, these two brethren, and the remnant of the Moravian emigrants, six in number, traveled to Philadelphia, and during the journey cultivated his friendship. Antes was at this time employed with one Wagner, who owned a plantation on the Skippack, in what is now Montgomery County, and about thirty miles from Philadelphia. After finding Antes, they returned to the other party of brethren at Germantown, and these endeavored to persuade them to remain with them and wait the return of Spangenberg, who had gone to Europe.

In this short interval, however, Whitefield had purchased a tract of land in the northern wilderness of Pennsylvania, ten miles north of the Lehigh, and projected an asylum to be erected there for the education of negro children. He made the negotiations for the purchase with Mr. Allen, without seeing the property, a journey through those forests at that time being a serious adventure from the known hostility of the Indians. Before closing his purchase with Mr. Allen, he went to Wagner, on the Skippack, in search of Boehler, May 5, 1740, whom he desired to undertake the superintendence of the erection of a large house, in conjunction with Seiffert, Antes, and others who were good mechanics.

Having induced these three brethren to go in search of the lands, Whitefield proceeded to Philadelphia, and awaited the return of the three pioneers. Boehler, Seiffert, and Antes pushed forward without delay through the trackless

forest, and arrived as early as Saturday, the seventh of May, at a considerable Indian village, now old Nazareth, a little beyond which they reposed, that same night, beneath the memorable tree, the crumbling fragments of which some of our most industrious antiquarians have been in search of, and finally succeeded in discovering. They viewed the ground, and then, returning to Philadelphia, reported to Mr. Whitefield.

He finally persuaded them to accept his offers for the building of the house, and then concluded his contract with Mr. Allen. Seven brethren, two sisters, and two boys, eleven in number, then started off for this place, under the guidance of Boehler, Seiffert, and Antes, and finally succeeded in reaching this very spot on the thirtieth of May, 1740, and closed the journey with songs of praise to their Lord and Saviour. The cellar of this house was dug, and the walls were built to the second floor, when autumn came on, and it was found expedient to suspend operations and throw up the two story log building, as is generally supposed, standing near this one.

Our chroniclers of the present day differ as to which was the very first of these two log houses, but from the fact that seventeen persons took shelter here during the ensuing winter, I should conclude that a single cabin with but two or three rooms, like the lower one of these buildings, would have been inadequate.

While this house was in progress, Brother Eschenbach arrived from Europe, announcing a small party that was coming on after him, and which arrived at the humble log dwelling of Ephrata in the month of December of the same year. This company embraced three of the most noted characters that graced our history: old David Nitschman, or Father Nitschman, in his sixty-fourth year; Bishop David Nitschman and Anna Nitschman, the youthful Eldress

of Hernhaag, in her twenty-fifth year, with sister, mother, and Brother Frochlich, of Holstein, a baker by profession. These five pilgrims found shelter in one of those log tenements we now see before us, and remained here, surrounded by a dreary American forest, and within sight of the Indian wigwam, during the winter of 1740–41.

We are further told, that before the following spring dissentions sprung up between Whitefield and Brother Hagen, a missionary in Georgia, and the brethren were notified to leave his lands. Ephrata, with the spring of 1741, was accordingly deserted. A tract of five hundred acres on the Lehigh[1] was purchased of Mr. Allen, and another solitary log house built there, into which the infant colony of pilgrims moved in the month of March, 1741.

After this event, the property here was unoccupied until the year 1743, or during the space of nearly three years, when a purchase was effected (and a payment made out of the general church funds of the European Church) of the five thousand acres constituting the Whitefield tract, and called the Nazareth Manor.

On the second of January, 1744, thirty-three married couples moved into it from Bethlehem, and it was occupied by the brethren until January 7, 1749, when the "nursery," previously existing at Bethlehem, was removed hither, and commenced with fifty-six children, some of whom were but eighteen months old, at which age they were, at that period, removed from their mothers and placed under the common charge.

During the year 1744, some of the principal buildings of what constituted "Old Nazareth," were commenced near a spring at that place.

The old well, which is still before this house, was commenced January 14, 1762, and finished the same autumn.

[1] Now the site of Bethlehem.

The lawn, which still lies spread out before us, undisturbed in its quiet rural beauty, was often the scene of church solemnities, such as the Love Feast at the laying of the corner-stone of Nazareth Hall, May 3, 1755.

The means are not at hand, nor would the present occasion admit of relating the whole story of the memorable old "stone house," as it used to be called. Many of the most curious details are in the memories of some of our older people, and I leave the work of calling out these forgotten events to some of our antiquarian associates.

I have already observed, in connection with the history of Ephrata, and the extension of Nazareth, that the latter was thrown open to the world.

By this is implied, that from having been an isolated community, excluding all from dwelling among us as proprietors, unless professing the same faith and observing the same form of worship, we now allow free ingress to every one who choses to enter, without reference to sect or creed. Under this phase of our existence, we have departed from fact to problem, and it is left to be shown whether we can remain a distinct religious body under this new organization, and in contact with the world at large, or whether we are destined to merge gradually into another sect.

In the previous history of our Church, we have seen no attempt made to popularize Moravianism, or lead it out among the mass of society. From its very nature, it was never thought that such a step would prove successful.

Throughout all its previous career, as well as at the present day, we do not find Moravianism to have met with that popular favor which leads a sect into society at large, and makes its converts by indiscriminate and enthusiastic numbers. To account for this, we must look into its earlier organization.

Its pioneers were a hardy and self-sacrificing body of

people, and they entered upon the cause before them with the spirit, and endured the privations of martyrs. As a test of their faith, some of the closest ties of affinity had to be loosened. They thought this was demanded of them, to enable them to discharge the obligations of an heroic religious enterprise. This species of Moravianism, therefore, being Moravianism in its emphatical sense, was never destined for the mass of the people. It was an Association which, by nourishing its principles of high, stern, and persevering faith, grew up in small numbers, and at distant intervals of the earth, apparently sustaining itself by its very concentration. In its palmy days, its village family was, in a comparative sense, pure, and the nature of its worship did not admit of a promiscuous state of society.

The modern thinkers on Moravianism urge that its mission is to extend; but many suppose that this would tend to dilute it and expel its best qualities. As to the necessity of its isolation in distinct communities, some strong reasoning can be used, which would operate with equal force against bringing it in indiscriminate contact with society.

If we enter into the everyday life of the older Moravian we shall find that his Christian exercises required seven days in the week. We shall also find that the whole process of ordinary life, working and pleasure, the meals, rising and retiring, birth, marriage, and death, worldly gains and worldly loss, joys and afflictions, traveling, departure and return, were all imbued with one tone of thought, prefiguring another life, and full of those favorite symbols and the imagery with which Zinzendorf filled his lyrics.

When the social circle of a village was one-minded, these Christian exercises would be pursued without molestation; but when gayety and licentiousness disturb these pure and innocent forms of life, there is but one inference left as to general results.

It should not be argued that the isolation of the Moravian tended to bigotry, selfishness, or that unproductive and barren existence which lives but for itself, and leaves no impression on the world at large. If we examine it closely we shall find that its very isolation led to its influence, and that the pure flame within cast a radiance round about it. This radiance is evident in its vast and successful missionary labors and the equally extensive educational efforts among all classes and sects of society. It is a most remarkable fact that, in the prosecution of these two great ends, it has discarded all sectarianism, and has achieved its greatest work by the promulgation of four simple words of Scripture, "Christ, and Him crucified."

The important work of education having been prosecuted from a very early period, and the number of the Brethren's institutions in Europe and America having increased to nearly fifty, their reputation has extended over a large portion of civilized society, and, along with this reputation, a large share of that Christian influence which the Moravian culture bears with it. By means of its captivating forms of worship and those views of God and the Saviour which appeal to the understanding of the most childlike intellect, our missionaries have ventured in among the savage tribes of almost every portion of the uncivilized globe, and, in most instances, found access to the untamed heart.

Hence our past career has not been that of an exclusiveness, which, wrapped up in its own thoughts and enjoyments, discards our fellow-men, and denies all communion with them; on the contrary, the very forms of life which have given a peculiar stamp to the Moravian character, have served as important means to the attainment of great ends, the civilization and salvation of mankind.

The Moravianism of the present day is susceptible of as much heroism as that of former times, but this heroism is

of a different character. Then, the contest was for food and raiment, with the opposition of governments, the persecution of society, and the dangers of savage life. Now, the struggle has changed into a resistance of the luxuries and the conventionalities of polished life, the seductions of the world in their thousand forms, with new modes of thought, with a new race of men, and feeble faith.

These strong contrasts between our primitive and present forms of life, between the first picture of Ephrata, with its actors in those early and eventful scenes, and the transactions now going on around us, render the subject a matter of increasing historical interest, and, as we move forward into the future, the heart seeks a solace in the past, which many feel, but which is only fully appreciable by the antiquarian.

THE FIRST "SEA CONGREGATION."

A. D. 1742.

BY JOHN C. BRICKENSTEIN.

The first Moravian Brethren who emigrated to this country about the middle of the last century, crossed the ocean at different intervals of time, and in larger or smaller companies. Whenever they had obtained full control of a transport ship, by charter or otherwise, our forefathers never failed to introduce among the passengers on board a complete social and religious organization, corresponding as nearly as might be with that established in their congregations at home. Hence the term used in the reports of the day, *die See Gemeinen*, the "Sea Congregations."

Regular times were set apart in these floating congregations for their various religious meetings; chaplains, teachers, exhorters and nurses were provided, and system was carried into the minutest details of life. Each member was assigned to a mess and hammock-company, and his place and duty in every contingency were designated. They all felt that they formed a united band of followers of the same Lord, to serve whom in a new field of labor they had forsaken their homes and their native land.

The days spent on the ocean were not to be wasted in idleness or inactivity, but must be employed in preparing, instructing and invigorating their minds, and in promoting their growth in grace. Although sickness, storms and other perils of the sea interfered with prescribed rules, yet they carried across the waves not only their God in their hearts, but some of the most blessed practices

and observances they had been accustomed to at home. Ship-life proved to them a season of rich mental and spiritual activity and enjoyment, and, combined as it was with order and discipline, it had a powerful tendency to increase their bodily comfort and well-being.

The first "Sea Congregation" left London in March, and arrived at Philadelphia in June, 1742. Count Zinzendorf himself had preceded them about six months before, and during twenty previous months small companies, partly direct from Europe and partly by way of Georgia, had been their forerunners. Some preliminary arrangements for their reception had been made, and their arrival was anxiously looked for by about twenty-five or thirty Brethren and Sisters, residents for the time being in Pennsylvania.

The responsible task of fitting out and organizing the expedition had been intrusted to Brother Spangenberg, then residing in London, and the selection could not have fallen upon a more suitable individual, for to his other qualifications he joined that of personal experience. Seven years before he had fitted out the first Moravian colony which went to Georgia, had himself accompanied it across the Atlantic, had spent four years in Georgia, Pennsylvania and the West Indies, and had made several voyages between those colonies, some of which were attended with more than ordinary privations and dangers. He was now, after Zinzendorf's departure, at the head of the affairs of the church in England, and had a serious responsibility resting on him. Yet he did not decline this additional weight, but applied himself to his new duty with his accustomed devotedness, alacrity, foresight and attention to details.*

The majority of the "Sea Congregation" consisted of Germans, many of whom had been selected to replace the first colony at Pilgerruh in Holstein, but being refused admission by the government at Copenhagen, they now proceeded to America. Of that part of

* We have not been able to discover anything like an official report of this expedition, though it is almost impossible that such a report should not have been made at the time. The sources whence we derive our knowledge are very scanty, and consist of some catalogues of passengers and a MS. journal of Brother J. Philip Meurer, an Alsatian by birth, and a shoemaker by trade. It was evidently intended for the eye of his family alone, but it found its way, nevertheless, into the archives of the congregation at Bethlehem. Reference to this expedition is also made by J. Risler in his Life of Spangenberg.

their journey which preceded their arrival in England, nothing is known to us; Brother Meurer, to whom we have just referred, having sent home from London the first portion of his journal. In the second part he takes up his narration from the day of his arrival in that city.

The party arrived in London, February 24th, 1742, and met with the kindest reception on the part of the English Brethren. Lodgings had been provided for them in three different houses in Wild street, one for the single Brethren and two for the married Brethren and Sisters. The following two days were spent in receiving visits from their English friends, who omitted nothing that might impress the strangers with the feeling that they were sincerely welcome.

On the 27th of February* the party was formally organized as a "Sea Congregation." For this purpose they met in the chapel in Fetter Lane, where they were joined by some three hundred Brethren and Sisters, members of the London Society. After the services had been opened by a love-feast and Brother Spangenberg had addressed the meeting, and especially those who were about to unite themselves into a "Sea Congregation," the appointments to the various offices were made known, and the persons chosen received the blessing of the assembly. The meeting was protracted into the night, and the occasion was of so moving and pathetic a character that even those English Brethren who scarcely understood a word of German were affected to tears.

On March 8th, the single Brethren left their lodgings in town and proceeded on board the ship "Catharine,"† Capt. Gladman,

* See Life of Spangenberg. Brother Meurer mentions the 26th of February as the day of organization.

† Some members of this "Sea Congregation" were fond of calling their ship "Irene," *i. e.* peace, but the ship generally known under that name was built in 1748, in New York. The ship "Catharine" belonged to the class of vessels which went under the name of "Snow," or "Snauw," – thus the Swan – "Alhetea," which had carried Zinzendorf in 1739 from St. Eustace to England. The "Irene" was owned by the church, and with a crew of church members under (Brother) Captain Nicholas Garrison, was navigated by him up to the year 1755. He was succeeded by (Brother) Captain Jacobsen who commanded her until 1758, when he was captured by a French privateer. During the existence of this church-ship, there flourished a permanent floating congregation, or church, to be found at one time in Europe, at another in America, in Greenland, Surinam, &c.

which was to transport them to America. Brother Peter Boehler,* their chaplain, entered upon his duties, and received the Brethren with a love-feast and an address.

During their stay in London, the Brethren confined themselves pretty much to their lodgings, or to ship-board; occasionally, however they ventured upon a short exploration† though the city.

March 15th, the married couples and the English Brethren, who joined the expedition, went on board, and next evening the ship dropped down the river Thames, and proceeded slowly to Gravesend. Spangenberg and his wife were on board, helping to make final arrangements, and conversing with each individual member of the company. They declared themselves highly gratified with the frame of mind in which they found them.

The "Sea Congregation" consisted of the following persons:

CAPTAIN GLADMAN, in command.

REV. PETER BOEHLER, chaplain and teacher, with his wife ELIZABETH.

GEORGE PISCH, leader (*Vorsteher*),—son-in-law of DAVID NITSCHMAN (*Altvater*) then at Bethlehem, and father of ANNA JOHANNA.

ADOLPH MEYER, M. D., late of Pilgerruh, first Elder of Nazareth.

JOHN BRANDMUELLER, of Basel, by occupation a bookkeeper.

REV. PAUL DAN. PRYZELIUS, of Sweden, with his wife REGINA DOROTHEA.

GEORGE HARTEN, with his wife, ELIZABETH.

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* Peter Boehler, after having left Georgia in 1740, and spent the last six months of that year with the Brethren who built the first houses in Nazareth Manor, had been re-called to Europe. Having married there, he now returned to America.

Among the passengers was David Wahnert, who possessed the rare gift of making himself useful on ship-board, the more so, as he was not subject to sea-sickness. His wife, Mary Elizabeth, was his equal in every respect. In consequence of these qualifications, he was frequently sent back to Europe in order to guide fresh colonies through the physical and mental trials of a passage across the sea. Between 1742 and 1753 his name occurs six times in the catalogue of arrivals. Twice he is found among the widowers, but in 1753, on board the ship "Diaconus," D. Wahnert returned to America with a second wife.

† On the 6th of March, 1742, persons passing in front of St. Paul's church might have heard strange and unaccountable sounds high above their heads. If they had investigated the matter, they would have found that the sounds proceeded from eight Moravian Brethren, who had ascended the steeple, and, at the sight of so many thousands of houses, were deeply moved by reflecting on the question, how many of these houses were, or were not, abodes of peace, where Jesus was a constant and welcome guest. Praying for all the inhabitants, and having always at command some of their native psalms, expressive of their feelings, they were singing out their blessings over the housetops of London.

JOACHIM SENSEMAN, with his wife CATHARINE, afterward Missionary.
DAVID BISHOFF, with his wife, ANN CATHARINE, purser (*Ausgeber*), and subsequently Missionary.
MICH. MIKSCH, with his wife, HANNAH.
JOHN BRUCKER, with his wife, MARY BARBARA.
DAVID WAHNERT, with his wife, MARY ELIZABETH, cook and sick-nurse.
MIC. TANNEBERGER, with his wife, ROSINA, assistant cook.
HENRY ALMERS, with his wife, ROSINA.
THOM. YARRELL, with his wife, ANNA.
JAMES TURNER, with his wife, ELIZABETH.
OWEN RICE, with his wife, ELIZABETH.
SAM. POWEL, with his wife MARTHA.
JOSEPH POWEL, with his wife, MARTHA.
ROBERT HUSSEY, with his wife, MARTHA.

The last seven were English Brethren, and afterwards constituted the earliest congregation at Nazareth, which, however, lasted but a few weeks.

Single Brethren:

NATHANIEL SEIDEL, leader (*Vorsteher*), afterwards married to ANNA JOHANNA NITSCHMAN.
GOTTLIEB PEZOLD.
JOS. MOELLER.
JOHN GEORGE ENDTER.
MATTH. WITTKE.
JOAN PHIL. MEURER, the writer of the journal, and afterwards minister at Tulpehocken.
REINHARD RONNER.
GEO. WIESNER.
JOHN OKELY, (English).
WM. OKELY, (English).
MICH. HUBER.
JAC. LISCHY.
JOHN GEORGE HEYDECKER.
GEO. KASKE.
GEO. SCHNEIDER.
FRED. POST, (afterwards Missionary).
LEONARD SCHNELL.
CHRISTIAN WERNER.
JOS. SHAW, (English).
HECTOR GAMBOLD, (English).
ANDREW, "the Moor," (having married, he returned to Europe the following year, with Zinzendorf).

Total of members 56, exclusive of the Captain.

The crew consisted of the captain, two mates and six sailors. At Gravesend anchor was cast, and a lively intercourse with the shore continued for more than a day, for thither many of the London friends had repaired to bid a last adieu to the dear Brethren of the floating congregation. These were once more called on deck by Brother Spangenberg, on the morning of March 19th, when he commended them to the protection of the Lord in a fervent prayer, and encouraged them fearlessly to trust to Him, in whom lay the disposal of their future lot. He then bade them farewell

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he kissing the Brethren, and his wife the Sisters. The scene was so affecting that even the rough sailors shared in the general emotion. As soon as Brother and Sister Spangenberg had left the ship, anchor was weighed, the sails were spread, and in what seemed a few moments, the wind being very favorable, the ship entered the British Channel.

Navigation at that time was hazardous in the extreme for an unprotected British vessel, inasmuch as, on account of the war between England and Spain, assisted by France, in addition to the dangers of the deep, the risk of meeting with French or Spanish men-of-war, or privateers, which were infesting every sea, was to be encountered. Besides, not a few of these privateers had been pirates before war was declared, and consequently carried lawless and ferocious crews.*

The passage through the British Channel presented no difficulties. Soon after leaving Deal, where they had touched, the Captain took a southwest course, and they lost sight of land, March 23d. But now, when the mountain waves of the Bay of Biscay caught hold of their little bark, and tossed it up and down, like a nutshell, and when, at the same time, nearly all of them were prostrated by sea sickness, they realized the nature of a sea voyage. Yet their hearts did not grow faint. Brother Meurer relates, that, sick as he was, and to such a degree that he could assume no other than a recumbent position, he always felt happy in his mind, for he knew that he was not alone, not forsaken by the friend of his soul, and others told him they were enjoying the same peace of mind, even when they encountered a dreadful storm. On that occasion the rudder had to be secured by ropes, the vessel drifted before the wind, and the waves dashed upon and into the vessel, completely drenching everything. They also felt deep gratitude to the Lord for always sustaining a few Brethren in sufficient health to minister to those who stood in need of some assistance. On one occasion, when a sudden squall struck the ship, and the sails and the tackling became entangled, the Brethren who could stand on deck,

* This was what Carlyle calls "the War of Jenkins' Ear," declared by England in 1739. See Carlyle's Frederick the Great, Vol. III, p. 293, where an account is given of this war. Privateers proved a great annoyance to the British colonies. Two companies of Brethren returning to Europe on a visit, were captured at a later date; one by a Spanish, the other by a French privateer.

rendered valuable service, by assisting the sailors at the ropes. The captain repeatedly declared himself surprised at, and gratified with the equanimity and courage of his passengers.

Twelve days after the coast of England had disappeared from view, the mountains of the island of Madeira hove in sight, and about the same time a vessel under press of sails was discovered standing directly towards the ship—but, before approaching near enough to become a subject of uneasiness, her progress was checked, and both vessels found themselves becalmed, and unable to move. Next morning the two ships had lost sight of one another. On this day, April 7th, all hands having recovered from sea sickness, they entered the port of Funchal. Scarcely had they dropped anchor, when they were boarded by two English ship captains, who informed them that the vessel which had approached them the day before, was a Spanish privateer. How grateful did they feel to the Lord for having preserved them not only from harm, but even from the suspicion of danger! The port of Funchal presented a lively aspect. There was a great display of national ensigns, the flag of Portugal on the ramparts, that of Great Britain on more than ten men-of-war, and a captured Spanish cruiser, besides those of merchant vessels of different nations.

The empty water casks were here replenished, and a live ox taken on board. Some of the Brethren improved the opportunity to make a short excursion on shore. They were delighted with vineyards in a most advanced state, and barley fields ripe at this season of the year. For the first time in their lives they saw orange, and lemon, and palm trees in the open air, and passed them fields of rice and sugar cane, whilst the air was soft and balmy, resembling in temperature that of the summer evenings in Germany. Yet they could not help feeling compassionate for the human beings they met in this paradise.

On the 10th of April, towards evening, the appearance of two strange sails created much excitement in port. There was firing of cannons, hailing with trumpets, beating of drums, and a diversity of noises. Amid this general turmoil, the ship Catharine glided gently out of port, and henceforth kept her head steadily northwest towards her final destination. The wind was favorable but gentle, and the boisterous commencement of the voyage was now succeeded by halcyon days, only the more enjoyable from the

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contrast they formed to their first experience of the sea. Brother Meurer, no longer prostrated by the qualms of sea-sickness, gathered up his handicraft tools and store of leather, and overhauled and mended the foot-gear of the congregation, which occupied him more than two weeks. Morning and evening meetings could be kept regularly, and other meetings and love-feasts, which were held on deck, helped to while away the time profitably and pleasantly. Their special watches could also be regularly attended to, for it was one of the regulations of the company that some six Brethren should by rotation keep watch every night, independently of the ship-watch of the crew. At the present stage of their lives, their future in a new world lying all unknown before them, could there have been anything more delightful than to spend the hours of the tropical night on deck, under the canopy of heaven, in unreserved conversation with a knot of intimate friends, disturbed by nothing, not even by the swift, but steady and noiseless progress of the ship!

On April the 18th, toward evening, the monotony of these blissful days was interrupted by the sickness of one of the Sisters, who had a stroke of paralysis, yet, fearful as the rest had been at first of its effects, the attack proved to be of only a slight character. April 23d, was the anniversary of Brother David Wahnert's birth-day, and, feeling under many obligations to him as their ever faithful and reliable attendant during the hours of sickness, they each composed some congratulatory lines expressive of the gratitude they felt. Brother Wahnert, on his part, baked cakes and entertained the whole community with a love-feast. It may be imagined what a lively turn conversation took, when the experiences of the last month came to be touched upon. A similar celebration took place a few days afterwards, when a Brother, who had been a student of Theology at the University of Jena, availed himself of the occasion of his birth day to entertain the community with a love feast, and also with an interesting account of the circumstances by which the Spirit of God had wrought in him a change of heart. Many such special lovefeasts were celebrated, in addition to the stated ones on those Saturdays which were set apart for the celebration of the Holy Communion by the Brethren at home.

This placid course of life was interrupted toward the end of the month by a boisterous sea, in consequence of which some passen-

gers suffered from a second attack of seasickness. Hitherto, not a glimpse had been had of the dreaded Spanish privateers; in fact, no ships at all had been encountered, till now, when two vessels were seen sailing in company. This unexpected meeting (April 14th) caused at first considerable flutter and alarm on both sides, each party suspecting the other to be Spaniards. Afterwards, when the mystery had been cleared away, an interchange of civilities and presents took place. The vessels being English, and coming from St. Kitts, sent some West India produce, which was responded to by a sack of peas, and an English cheese.

Again, on the first day of May, before morning prayers, a sail was discovered ahead of our voyagers, directly in the ship's path. She soon attracted attention, and created suspicion by strange movements to the right and to the left, without pursuing any definite course. After a while the stranger was noticed to crowd all sail, and coming up directly toward the ship. This dispelled all doubt as to what he was. The captain and crew at once recognized a Spanish privateer of the most formidable class. What a prospect was now before the "Sea Congregation," — capture, spoliation, personal abuse, suffering, perhaps death in some dreadful shape. Although from the outset they were in a manner prepared in their minds for such an event, yet now, when the evil was upon them, the Brethren and Sisters found it a bitter cup to taste. Still they did not yield to despair; confidence in the Lord did not forsake them; fear and grief were hushed in resignation, and they recollected the text on which Brother Spangenberg had spoken in his farewell address in Fetter Lane chapel, "If I perish, I perish," (Esther 4, 16). The captain had no choice as to the course he should pursue. Escape was out of the question, the Catharine, in comparison with the rakish Spaniard, being a dull and heavy sailer. Defence was also out of the question, since there were no arms on board, and if there had been, the passengers would have been unwilling to make use of them. All that remained was to keep on the ship's course with as much apparent unconcern as possible. Accordingly, neither sails nor helm were shifted an inch. When the vessels had approached so near that everything that was taking place on the one could be plainly seen from the other, the captain ordered all the male passengers up on the deck, with their hats on, thus presenting a spectacle of forty-nine hats on as many

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contrast they formed to their first experience of the sea. Brother Meurer, no longer prostrated by the qualms of sea-sickness, gathered up his handicraft tools and store of leather, and overhauled and mended the foot-gear of the congregation, which occupied him more than two weeks. Morning and evening meetings could be kept regularly, and other meetings and love-feasts, which were held on deck, helped to while away the time profitably and pleasantly. Their special watches could also be regularly attended to, for it was one of the regulations of the company that some six Brethren should by rotation keep watch every night, independently of the ship-watch of the crew. At the present stage of their lives, their future in a new world lying all unknown before them, could there have been anything more delightful than to spend the hours of the tropical night on deck, under the canopy of heaven, in unreserved conversation with a knot of intimate friends, disturbed by nothing, not even by the swift, but steady and noiseless progress of the ship!

On April the 18th, toward evening, the monotony of these blissful days was interrupted by the sickness of one of the Sisters, who had a stroke of paralysis, yet, fearful as the rest had been at first of its effects, the attack proved to be of only a slight character. April 23d, was the anniversary of Brother David Wahnert's birth-day, and, feeling under many obligations to him as their ever faithful and reliable attendant during the hours of sickness, they each composed some congratulatory lines expressive of the gratitude they felt. Brother Wahnert, on his part, baked cakes and entertained the whole community with a love-feast. It may be imagined what a lively turn conversation took, when the experiences of the last month came to be touched upon. A similar celebration took place a few days afterwards, when a Brother, who had been a student of Theology at the University of Jena, availed himself of the occasion of his birth-day to entertain the community with a love-feast, and also with an interesting account of the circumstances by which the Spirit of God had wrought in him a change of heart. Many such special lovefeasts were celebrated, in addition to the stated ones on those Saturdays which were set apart for the celebration of the Holy Communion by the Brethren at home.

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heads, unshaken by fear. It was conjectured that a sight which had unnecessarily alarmed the two British vessels a few weeks ago, would have some effect upon the Spaniards. At the same time these men were disposed around the masts in such a manner that all the sails, at a given signal, could be lowered in an instant. The idea was to surrender upon receiving the first shot from the privateer, as it would have been worse than useless to provoke the animosity of the Spaniards by a different course. Slowly the moments of suspense wore away, whilst the most profound silence was observed on deck. The Brethren stood at their posts, inwardly praying, but showing no sign of trepidation. The Spaniards did not move, nor did they fire a single shot. Now the culminating point of danger seemed to be reached, and now, after some moments of agonizing suspense, to be past. The distance between the two vessels was apparently increasing. At length they ventured to breathe freely, and to realize the fact that they were out of danger.

What fervent thanks were now offered up, in private and in public, to Him who had saved them, when safety appeared an impossibility! The scenes of the morning seemed now like a horrible nightmare, which had happily vanished, but the events of that first day of May, 1742, remained indelibly fixed in the memory of those who had been on board the Catharine. The experiences of this day produced one practical effect in common upon all, namely, that henceforth they held all dangers that might seem to threaten them, of little moment. Nor were opportunities wanting to test the strength of this sentiment, for, during the remainder of the voyage, many severe storms were experienced, some of them accompanied by awful thunder and lightning, and on the 17th of May a strange sail, supposed to be another privateer, hove in sight and gave chase. But after a while, the deck of the Catharine having once more been crowded by all the men on board, the stranger desisted from pursuit and turned back. This happened when the ship was already in soundings, for on casting the lead, bottom was found at the depth of 35 and 30 fathoms.

The following day, May 18th, early in the morning, land was seen, and in the evening the houses and churches of Long Island were plainly distinguished. The passage from Madeira to within sight of land had lasted thirty-eight days. On the same day a

mess of 250 large and palatable fish were caught, the more acceptable, because, owing to fogs and other circumstances, the "Sea Congregation" were not as nearly within reach of fresh provisions, as some had been led to believe.

May 19th, was a cold day; a thick fog covered the sea, and prevented communication with a vessel coming from shore, by which the precise direction of New London might have been learned, of which the captain was ignorant. In the evening a violent gale drove the fog away, and the ship out to sea. It was not before the morning of May 23d that a sloop was met, the mate of which was willing to pilot the ship into port. About noon on that day, New London was reached, being the fifth day after the first sight of land had been obtained. During the late gales the ship had suffered considerably, hence a stay at this place was found necessary, in order to make some repairs before proceeding further.

Not long after the arrival of the vessel, the skipper of the above mentioned sloop made his appearance on board. He proved to be a native of Germany, had been seventeen years in America, and was well acquainted in the vicinity of Marienborn and Bonneburg. He expressed his surprise at the healthy appearance of the passengers and crew after such a long passage, and gave an account of the miseries often endured on board of emigrant ships, especially when ship-fever broke out on them. Of those who lived to reach shore many often perished, and were placed by scores in large ditches near the shore, and covered with sand. He also mentioned, that not long before, Spanish privateers had captured fifteen English vessels, in the neighborhood of the place where the Catharine had had its last sight of one of them, viz.: not far from Long Island soundings.

Next day, about sunrise, the remains of a child, born on board, were buried on shore directly opposite the ship. To mark the little grave, a stone was placed over it. In the afternoon, and on the following day, companies of Brethren visited the town. They were kindly received and Brother Boehler preached twice to numerous audiences. Among the hearers was the clergyman of the place. A number of Brethren made a short excursion into the country, and everywhere met with the same kindness. Brother Meurer says, "People called us into their houses, and loved us

much." On the 26th of May, the forty-second anniversary of Zinzendorf's birthday was remembered in public and private prayers, each one feeling a deep interest in that servant of the Lord, who had in His hands been instrumental in impressing a peculiar stamp on their minds, and in giving a new direction to their outward, as well as to their inward lives. The visits of the Brethren on shore were reciprocated on this day by a number of the people of the town, with their minister.

Meanwhile the ship's repairs did not advance as rapidly as might have been wished; and the prospect of still further delay was increased by three of the sailors leaving the ship, and taking up their quarters in the taverns of the town. Under these circumstances, the above mentioned skipper made an offer to take part of the passengers on board his sloop and carry them to New York in advance of the ship. This offer was accepted by twenty-six Brethren, Brother Meurer among them. The sloop started the same day (May 26), but meeting with adverse winds and calms, did not reach New Haven before the 28th. "When the people on shore," Brother Meurer writes, "discovered so many men on deck of the sloop, they became alarmed, thinking we were Spaniards, come to sack the town; but perceiving their error after we had landed, a concourse of all manner of persons gathered around us in the streets, requesting us to preach to them. There is a small University at this place, the students of which came to us with the same request. We discoursed with them as well as we could. Afterwards some of them, together with many other persons, came on board and crowded the deck of the sloop. Those of our company who could speak English, had each of them around him a knot of eager listeners and interrogators, who put their heads together. The students were not satisfied until they had induced some of the Brethren to accompany them to the College building. Here they called a meeting, and produced a controversial writing, containing theological questions, and treating of twenty-two articles of doctrine, on which the writer differed with Count Zinzendorf. The Brethren replied in answer thereto as much as was necessary, and then spoke of Jesus. The students seemed to be pleased, and loved us much. There are many awakened souls in this place, who frequently meet for religious conversation, and edification. The children also have meetings of their own. We became acquainted with

a boy who loved Jesus dearly, and came on board to see us. Our deck was crowded till night. Some of the visitors seemed actuated by curiosity only, or by a desire to engage in doctrinal disputes on predestination, &c. These received short answers; but there were others, who showed a deep concern for their soul's welfare; and not a few seemed eager to snatch the words out of our mouths. They asked whether we were certain that all that we had told them was true; we replied, 'as certain as that we have two arms attached to our shoulders.'"

On the 29th, early in the morning, the sloop resumed her voyage and proceeded as far as New Greenwich. Here the New Haven scenes were enacted over again, with even more intensity of feeling. The first demonstration was alarm, then so deep a distrust that the people would not even sell the Brethren bread and milk,—and, finally, an almost mysterious attraction towards them. The people offered to clear their houses to make room for meetings if the Brethren would only come and preach, and when this invitation could not be accepted, they came on board the sloop and engaged in conversation till late in the night.

The next morning seven of the English Brethren left the company to travel on foot the rest of the way to New York. On the first day of the voyage, during the passage from London to Gravesend, one of the ship's crew had been seized and carried on board a man-of-war, to be impressed into the King's service. His release had speedily followed, yet the Brethren, remembering the occurrence, preferred to avoid the British man-of-war, stationed near the port of New York. The sloop set her sails, and after having safely passed the dangers of Long Island Sound, and of the guard-ship, reached the harbor of New York. What was the astonishment of all to discover here amongst the shipping their own vessel, the Catharine, which four days before they had left at New London. The joy at meeting again was great on both sides; and the passengers of the sloop lost no time in returning to their former quarters and their old friends. These had made the passage from New London to New York in twenty-four hours, whilst the sloop had spent four days on the same route.

Still the Brethren of the sloop did not regret the part which had fallen to their lot. The time spent at New Haven, and at New Greenwich they knew was not time lost to their own hearts, and,

they fondly hoped, might have been of benefit to some of their New England friends. The accommodations afforded by the sloop had been rather inferior to those of the ship, but the Brethren had proved by experience that a man, healthy as to body and soul, can sleep in the open air, or on the bare ground as well as under more comfortable circumstances; and, besides, they had gained more knowledge of the new country than they could have done if they had remained all that time in one spot.

The Brethren who had remained on board of the Catharine (May 26,) had made frequent visits on shore, and were received with kindness, invited into houses, and had addressed numerous audiences, who crowded the houses inside, and outside around the windows and doors. Captain Gladman, meanwhile, with what assistance he could get, continued the work at the ship with great energy, and on the 28th finished the repairs so far that she was in a condition to proceed on her voyage. When this was discovered by the three sailors who had deserted, and who had imagined the repairs would take a long time, they sent a letter of apology to the captain, begging his permission to return on board. The captain, being a very kind-hearted man, agreed to receive them again, and paid their bill at the tavern. He also granted their request to be put on shore before coming in sight of the man-of-war, that they might escape being impressed into the King's service. Humble and penitent they now stepped up to the captain, one by one, and asked his forgiveness.

Everything being arranged, the ship left New London, May 29th, and arrived at New York, as just stated, on May 30th. They were soon visited by the leaders of the New York Society, Brother and Sister Noble, and by other Brethren. A number of other persons also came on board to see them, for the most part natives of Germany. The accounts these gave of the sufferings and miseries endured by them during their sea voyages, tended, if possible, to increase the gratitude felt by the members of the "Sea Congregation" for the favors they had received at the hands of the Lord.

Some of the late sloop party now went to meet the seven English Brethren, who had left them near New Greenwich, and conducted them on board. Their arrival completed the reunion of the whole original party. It appears the name of Moravians was

generally known through this part of the country by report, and many persons were anxious to hear more about them. Spangenberg, Bishop David Nitschman, Christian Henry Rauch and Peter Boehler had been at New York, and only six months before Zinzendorf, on his arrival in America, had made a short stay in the city, had delivered several addresses, and collected a small band of followers of Jesus, who have remained united ever since. When the seven Brethren stopped at a house for supper, its inmates refused to receive any pay, but the Brethren insisted upon making remuneration. Before night they were called upon by a young man with a message from his father, inviting them to spend the night with him, adding that "Count Spangenberg" had lodged at their house sometime ago. The invitation was accepted, and they spent a pleasant evening with their kind hosts.

It might be supposed that with the arrival of the "Sea Congregation" at New York, their navigation of the sea had come to a close, but for some unknown reason, this was not the case. On the 31st of May the sails were once more spread to the wind, and the ship left New York for Philadelphia, Brother and Sister Noble accompanying their friends out to New York bay. The passage of the ship was in the highest degree tedious and dangerous, because the captain hugged the shore as closely as possible, probably for fear of privateers. On the fifth day of the passage (June 4th) the ship entered Delaware Bay, and received a pilot on board, but was greeted by the Delaware with a tremendous thunder storm. In the following night great danger awaited the ship. One of the Brethren of the night-watch had separated from the rest, and, with the intention of pursuing his meditations undisturbed, had seated himself on the windlass of the anchor cable. About midnight he arose to seek another place, better protected from the wind, and in rising he accidentally disarranged the machinery of the windlass. The consequence was, that the cable began to unwind, finally snapped, and the ship drifted at an increasing rate towards the unseen lee-shore. As soon as the alarm had brought the captain on deck, he had a second anchor cast overboard, but, the windlass being now entirely out of order, it was with the greatest difficulty that the crew, assisted by many of the Brethren, succeeded in securing and fastening the cable in a proper

manner. Next day, June 6th, many hours were spent in searching for and recovering the lost anchor and cable.

This was their last trouble. The following morning the Brethren were agreeably surprised at the arrival on board of some former German friends residing in Pennsylvania, who had heard of its arrival in Delaware Bay, and had taken a boat at Philadelphia to meet it. At ten o'clock on the morning of Thursday, June 7th, the "Sea Congregation" landed at Philadelphia, having left Gravesend on March 19th, 1742.

According to the old style of reckoning, this was May 27th, and Ascension day. Count Zinzendorf had just closed a sermon in the Lutheran church. Brother Christian Henry Rauch, Missionary at Shekomeko, and Gottlob Buettner, (Lutheran) minister at Tulpehocken, were the first to make their way from the church to the ship. They were soon followed by Count Zinzendorf himself, Anna Nitschman, Anna Sophia Molther, (late de Seidewitz), and others. Great was the joy on both sides to meet and to embrace one another.' Meanwhile a crowd of persons was seen gathering on shore, in expectation that the newly arrived immigrants were to be exposed for redemption-sale, according to the usage of the times, in the same manner in which the ship's company of an Irish vessel, lying alongside of the Catharine, had but a short time before been disposed of.

Next day, June 8th, (n. s.) all the members of the "Sea Congregation" repaired to the court house, Captain Gladman leading the way. Brother Meurer describes the scene as follows: "When we entered the court house, we found the government already assembled.' We were told that this country belongs to the King of England, that we were required, in the first place, to take an oath of allegiance to the King and his successors, meaning that we would conduct ourselves as good and faithful subjects, not revolt against his Majesty, nor settle on lands not our own. In the second place, we were required to abjure all allegiance to the Pope.* One of the members declared in the name of all, that we were ready to promise all this, but would take no oath. Thereupon the members of the government talked a little to one another. At length one of

* Here Brother Meurer falls into an error, in confounding this with abjuring the Roman Catholic faith.

them said, that the oath would be dispensed with, but that he was now going to read something, which we must all repeat after him with a loud voice. To this we had no objection, and we repeated his words with a will, since all our life time we have been good subjects, and intend to be so in future, and, as to the Pope, we cared as little about him as he cared about us. Finally we had to sign our names to two different papers, one of which belongs to the King of England, and the other to the Government of Pennsylvania. This done, they wished us good success, and dismissed us."

The married Brethren and Sisters were provided with lodgings in town and left the ship. Some Indians strolling through the streets, were the first specimens of their nation seen by the Brethren, and impressed them with feelings of compassion; but next day (June 9th) Brother Louis (by which name Count Zinzendorf was generally called in America), brought an Indian Brother, John, of Shekomeko (the well known Tschoop, the first Indian convert,) on board, who had been baptized by Brother Rauch. With him they soon felt themselves one heart and one soul, because he dearly loved the Saviour. (He spoke German and Dutch, as many New York Indians did.)

On Sunday, June 10th, the Brethren attended service in the morning in the Lutheran church at Philadelphia, in the afternoon at Germantown. On both occasions Zinzendorf preached farewell sermons, previous to setting out on his travels into the interior of the state, and the Indian country.

On Tuesday, June 12th, the seventh Synod of the attempted union of all denominations of German Protestants, was opened at the house of Mr. Evans. The arrival of the "Sea Congregation" was officially reported by the Syndic, (Brother Louis), and its members were introduced to the assembly. The Synod extended a hearty welcome to all, and accepted an invitation to partake of a love-feast on board the ship. More than one hundred and twenty members of the Synod attended this love-feast, which may be considered as the solemn termination of the existence of the "Sea Congregation."

In the course of this and the following week, its former members left Philadelphia in small parties, taking an affectionate farewell of Captain Gladman, and with their hearts full of gratitude

to God for past mercies, and full of confidence with regard to the future.

As they reached the banks of the Lehigh, they found themselves opposite a forest clad hill, on which, overhung by shady trees and concealed by the thick undergrowth, were standing the few log houses, called Bethlehem. Once more they intrusted themselves to a frail craft, such as navigated the Lehigh in those times, ascended the hill, and received a hearty welcome amongst the Brethren who formed the infant settlement.

SKETCH

OF THE

SETTLEMENT OF HOPE, NEW JERSEY.

BY REV. CHARLES F. KLUGE.

After the Brethren, in the year 1741, had settled in the Province of Pennsylvania and commenced the building of Bethlehem, some of their number from time to time visited the neighboring Province of New Jersey, for the purpose of preaching the Gospel at Anvil and other places, or passed through it on their way to the Indians in New York and New England. This gave rise to their friendship with Mr. Samuel Green and his wife Abigail, who were wont to entertain the missionaries and Indian Brethren and Sisters on their journeys from or to Bethlehem.

The Brethren Bruce, Shaw, Joseph Powel and others, from time to time, preached in their house. In 1749, both Mr. Green and his wife were baptized at Bethlehem by Brother Nathaniel Seidel and Brother John F. Cammerhoff; they also had their children baptized by the Brethren, and placed them in their schools at Bethlehem, to be educated. Indeed so great was their attachment to the Brethren, that Mr. Green, in 1768, came to that place and offered all his land to them, for the purpose of establishing in New Jersey a settlement of the Brethren, similar to Bethlehem.

After mature deliberation, the question of acceding to Mr. Green's proposal was submitted to the decision of the Lord by lot, and determined in the affirmative. Out of regard to the interests of the children of Mr. and Mrs. Green, the Brethren deemed it wrong to accept the land as a gift, or in consideration of an annuity to the old people, as the latter had proposed. Accordingly the

land was purchased by Brother Nathaniel Seidel from Mr. Green and his wife, with the full consent of both their sons, for £1000 cash; their house and garden, free firewood, and hay for two cows being reserved to them besides during their life time. In 1771 the additional sum of £100 was paid to them for a tract of land on the mountain, together with £100 for the use of their son Nicholas.

In the spring of 1769, the first settlers from Bethlehem, Peter Worbass and family, removed thither, and were hospitably entertained by Mr. and Mrs. Green, until the first house, a log building, had been erected. With a view to render the new purchase profitable as soon as possible, a flouring mill was built and put in operation in 1770, although but little wheat was then raised in that part of the country.

In May of the same year, during the visitation of the Brethren Christian Gregor, J. Loretz and Hans Christian von Schweinitz, the name of Greenland was given to the new place. Worbass having removed to Nazareth* in 1771, Frederick Leinback became manager in his stead, and commenced a small shop or store for the benefit of the settlement. Daniel Hauser took charge of the mill and Frederick Rauschenberger became assistant on the farm. In 1773 Frederick Blum settled there and established a tannery.

With regard to spiritual matters, it must be remarked, that during the first year, after the commencement of this new settlement of the Brethren, Bishop Ettwein frequently visited there, preaching both in the English and German languages, and administering the sacraments. In 1771, Brother John Jacob Schmick was appointed minister of the little flock; he was succeeded in 1773 by Brother Francis Boehler, who was followed in 1774 by Brother Daniel Sydrich. The latter being called to Philadelphia towards the close of the year, Bishop Ettwein ministered to the flock until May, 1775, when he was relieved by Brother Joseph Neisser.

In the year 1774, the Unity's Elders' Conference having determined to establish a regular settlement (*Orts Gemeine*) at Greenland, the resolution was announced to the members of the infant congregation on the 22d of May, and caused great joy. In accord-

* Peter Worbass occupied the first house built in Nazareth after the erection of the Hall. This house was built in 1771.

ance with it, the site of the future settlement was surveyed on the 25th and 26th of November, 1774, and a town laid out by the Brethren Nathaniel Seidel, John Ettwein, Hans Christian von Schweinitz, and the surveyor, Brother J. W. Golgosky. On the 8th of February, 1775, it was determined by lot that the place should be named Hope.

In the same year a dwelling house was built for the farmer, and a building erected for a distillery and brewery. Brother Stephen Nicolaus undertook the manufacture of bricks and lime, while Brother Adolph Hartman, who had removed thither from Christian's Spring, erected a dwelling house and smithy. On the 8th of June the Brotherly Agreement was subscribed by the first settlers, and it was determined that all future inhabitants should do the same. To complete the organization of the settlement, a committee, consisting of four Brethren, was appointed, to supply the place of a College of Overseers (*Aufseher Collegium.*)

In 1776, a house was built for a store, and occupied by Brother Frederick Leinback in 1777. The following year was a very sickly one, fever and dysentery prevailing extensively and proving fatal in a number of cases. From November 1779, till March 1780, Brother Ettwein again took temporary charge of the congregation, preaching in the English language every fortnight.

In 1781 the "Gemein Haus," (embracing dwellings for the officials of the church and a chapel) was built, the corner stone being laid by Bishop J. F. Reichel, then engaged in a visitation to the American congregations, on the 2d of April. The number of souls then belonging to the congregation of Hope was 53. In August of the same year Dr. C. F. Kampman took up his residence here, and engaged in the practice of medicine.

On the 8th of November, 1782, the chapel in the newly erected "Gemein Haus," and the dwelling appropriated to the ministering servants of the congregation, at that time consisting of Brother and Sister Joseph Neisser, were solemnly dedicated by Bishop Ettwein. They were succeeded in 1784 by Brother and Sister Mäder, and thenceforward preaching in the English language was held every Sunday. During the visitation of Bishop Johannes de Watteville, in the year mentioned, a Single Sisters' Economy was commenced on a small scale, the Sisters living for the present in the "Gemein-Haus." A school for little girls was likewise begun,

and placed in charge of Sister Anna Rosina Mack, subsequently married to Brother Schlegel. In addition to a saw-mill, erected in 1780, and a pottery commenced in 1783 by Brother Lewis Moeller from Salem, N. C., a public inn was opened in the following year in the old "Gemein-Haus."

In 1786 Brother Christian Till took charge of the school for boys, which had previously been conducted by the minister, and also served as organist. In 1787 Brother Lewis F. Boehler succeeded to the pastoral charge of the congregation, special advisers were assigned to the choirs, and Brother Abraham Hessler was appointed first warden, and an Elder's Conference was regularly organized, but named the "Congregation Conference."

In the year 1788 a controversy of long standing respecting the township line was finally settled, a survey having proved that the greater portion of the settlement of Hope belonged to Oxford, and only six or seven houses, together with the farm, to Knowlton township.

A set of trombones having been procured from Europe, they were used for the first time on the church anniversary, November 8th, 1789.

In 1790 Dr. Kampman succeeded Brother Abraham Hessler as warden. The manufacture of potash was commenced for the Diaconey.

At the close of the twenty-first year, since the establishment of Hope, the number of souls belonging to the congregation was 117, of whom 66 were communicants; 100 lived in town, and 17 in the vicinity. The number had increased from 2 in 1769, to 117 in 1790. From this time forward the membership steadily decreased.

In 1791 an oil mill was put in operation in the lower part of the saw mill at the expense of the Congregation Diaconey. Brother Dreyspring, the adviser of the Single Brethren, departed this life during the season of general sickness that prevailed this year.

In 1795 Brother Lewis Boehler was succeeded as pastor by Brother Abraham Reinke, and the four following years were comparatively healthy.

In 1798 the first marriage was solemnized at Hope, viz.: that of Brother Francis Clewell, of Schoeneck, to Sister Anna Maria Leinback. In 1799, Brother Conrad Kreuser, who was then the

only single Brother at Hope, removed to [illegible]. During the following year (1860) two official visits on the part of the Provincial Helpers' Conference, were made at Hope, the one by Brother J. G. Cmoch, for an investigation of the financial condition of the settlement, and the other by C. G. Reichel from [illegible], chiefly in view of the discouraging state of things in general, evidences of which were seen in eight unoccupied houses and the discontinuance of the girls' school. The number of the congregation was now reduced to 84.

In the year 1863 Brother Abraham Reinke removed to Lancaster, and was succeeded by John Lewis Strohle, as [illegible] minister of the congregation and inspector of the contemplated Boarding School for girls. The house destined for this institution, as well as for the single Sisters and girls, was occupied on the 5th of July, having been solemnly dedicated on the 11th of April. The Boarding School was opened on the first of August. In the same year Brother George A. Hartman was appointed teacher of the school for boys, and assistant to Brother Strohle in the spiritual care of the single Brethren and boys. On the 20th of December the house intended for the school was dedicated and occupied. In 1864 the boys' school was discontinued, and the store was transferred to Brother Daniel Kleist, who conducted it on his own account. In June, 1865, the Boarding School, which had had a precarious existence since 1863, was given up, as all means of sustaining it proved ineffectual. Dr. C. F. Lampman was succeeded in the office of warden by Brother John F. Stadiger.

In 1866 the Single Sisters' Economy was abolished. In 1867, the Brethren Verbeck and Foerster, members of the Provincial Elders' Conference, while on a visitation to the Moravian congregations, came to Hope, and in a meeting convened on the 9th of May, announced that the church authorities had decided to break up the establishment at Hope, to sell the property, and to remove remaining members to other settlements.

This measure was necessitated by the precarious financial condition of the settlement, and the failure of a variety of endeavors made from time to time, to increase the prosperity and maintain the existence of the establishment. It should, however, be known, that in consequence of the disturbed state of affairs in Europe at that period, the Wardens' College of the Unity would find themselves

selves unable to continue their pecuniary aid. In accordance with this decision, the entire tract of land and all the buildings erected thereon were subsequently sold to Messrs. Kraemer and Horn, of Pennsylvania. A portion of the members of the congregation removed to other settlements during the year 1807, but the most of the inhabitants emigrated in 1808. Brother Strohle having been called to Hope, in North Carolina, was succeeded in the fall of 1807 by Brother Meder, from Nazareth, who remained at Hope until its final abandonment in the following year.

The number of souls belonging to the congregation at the close of the year 1807 was but 63. During the first months of the year 1808, those still remaining at Hope were occupied in preparing to remove. On Easter Sunday, April 17th, the last sermon was preached, and with the solemn evening service of that day, the existence of the congregation at Hope terminated.

During the week succeeding Easter, some of the few remaining families left for Bethlehem or Nazareth, who were afterwards followed by others who proceeded to the same places.

SKETCH

OF THE

HISTORY OF THE CONGREGATION

ON

STATEN ISLAND, NEW YORK.

BY REV. EUGENE LEIBERT.

In the spring of the year 1743, there was [illegible] before the Mayor and Council of New York, a godly man, accused of no other crime than that of preaching the Gospel. Without a trial, without being informed wherein his offence consisted, he was ordered to leave the city, and when he meekly asked why the sentence was passed upon him, he was roughly answered, "because you are a vagabond." This persecuted servant of God was the learned and pious Moravian Bishop, Peter Boehler. The Mayor who banished him was the tool of men who should have given the Bishop the right hand of fellowship, as a co-laborer in the Lord's vineyard, and who might have profited by the instructions relating to pastoral duties that he was so well qualified by his rich experience and wonderful attainments to give, but who so far departed from the functions of their sacred calling, as to incite the populace against this faithful messenger of the Gospel.

Bishop Boehler obeyed the arbitrary decree and left the city, taking up his abode temporarily on Long Island. But neither he nor his friends would allow themselves to be thus driven from the field; they made no attempts to bring their unjust officers to account, as they might have done, but after ascertaining what was required by the civil law to empower a body of Christians to enjoy the ministrations of such a preacher as they might prefer, and complying therewith, the Bishop returned to the

city, and devoted himself to the interests of a little band of God's children, that had been awakened mainly through his instrumentality and those of others belonging to the same ecclesiastical organization with himself.

But not without further interruption; for the same bitter enemies endeavored to banish him from the city, and succeeded in having an act passed by the General Assembly of the Province, forbidding all Moravian ministers to preach. A few members of the Assembly opposed the act, one sarcastically proposing that it should be denominated the "Persecuting Act," and another advising its supporters to "hang the Moravians, as their forefathers had done to the Quakers."

But, strange as it may appear, the act was passed, and became a law for one year. The Moravians could hold no services; they were regarded with suspicion, hatred and envy. Denunciations were fulminated against them in pamphlets and newspapers; preachers vituperated and defamed them in their pulpits, and they could not venture abroad in safety. When they appeared in the streets they were recognized, and the populace cast stones at them. Two of the Brethren, missionaries, travelling through the Province on their errand of mercy to the Indians, were cast into prison, and nothing was left undone to harass and distract them.

All this took place a few years after the Moravians first commenced their labors in this vicinity. They had scarcely become acquainted with some pious individuals in the city of New York and its neighborhood, and held devotional meetings for them, before the whole community was in a ferment, and they were subjected to bitter persecution; so that the history of the planting of the Moravian church in these parts is, to a great extent, a narrative of continual annoyances and molestations from without, and of acts and doings on the part of nominal Christians that are a sad indication of the religious condition of the Province at that time. It is a narrative too of patient and self-denying labor for the good of mankind, of calm trust in God, of obedience to his commandments, of faithful devotion to His service; and it affords abundant evidence that the Master comforts and supports His servants, and ultimately crowns their labor with success.

When the first Moravian colonists arrived in this country, in the year 1735, and settled in the Province of Georgia, they pur-

chased their provisions, implements, and various needful articles in New York; and having become acquainted with an upright man residing there, who manifested great interest in them, they made him their agent. This man was associated with a few others who loved the Lord, and who were accustomed to meet together privately for mutual edification; and when Bishop David Nitschman and Brother Spangenberg, afterwards Bishop (or "Brother Joseph") who had accompanied the colonists to Georgia, passed through the city in the year 1736 on their way to Pennsylvania, they became personally acquainted with the members of this little circle, several of whom grew very much attached to them, and from that time desired that a Moravian church might be established in the city. Five years later, in 1741, Bishop Boehler organized a Christian Society, in connection with the Moravian church, who seem to have been full communicants of other denominations, but were dissatisfied with the worldliness that prevailed in their own churches, and were attracted by the simplicity and purity of faith exhibited by the early Moravians.

Count Zinzendorf, who arrived at New York the same year on his way to Pennsylvania, spent a few days there, and his intercourse with the newly formed society had the effect of uniting its members still more closely together in the bonds of Christian love. They had as yet no minister of their own, but a pious man named Jacques Cortelyou, residing on Long Island, was appointed their Elder, and other officers were chosen, by whom weekly Conferences were held in which the interests of the little flock were considered. They held devotional meetings, and were visited at intervals by bishops and ministers from Bethlehem.

In the year 1742,* David Bruce was sent to look after the members of this Society, residing in the city of New York, on Long Island and Staten Island, and to preach to them, and we perceive that as early as the period just named there lived here friends of the Moravian Church who were ministered to by our Brethren.

Captain Nicholas Garrison, who, during frequent voyages at sea, had formed an intimacy with Spangenberg, and had thus been

* We gather this information from an old manuscript history of the Brethren's church in New York City.

[illegible] to the Brethren,* united with the church, and rendered it most valuable services in the capacity of commander of the Moravian ship "Irene," which was employed in carrying colonists and stores for them from the Old to the New World.

This Captain Garrison, who was a native of Staten Island, had his family residing there, and abandoned the sea from time to time to live temporarily with them. He is supposed to have done much to promote the cause of the Brethren on the Island.

It appears that the following ministers preached and visited here at several times from 1742 to 1763, when the first church was built:

1742. David Bruce.
1747. Richard Utley.
1749. John Wade.
1750. Owen Rice.
17[illegible]. Abraham Reinke, Jasper Payne, Owen Rice and Abraham Rasmeyer.
[illegible]. Richard Utley.
[illegible]6. Jacob Rogers.
1757. Thomas Yarrel.
1761. George Sölle.
1762. Thomas Yarrel.

Of the labors of these Brethren we have but very meagre accounts. Their hearers on Staten Island seem to have been subjected to the same persecutions as their Brethren in New York, denounced by ministers of other denominations from their pulpits. As late as the year 1789, one of them, in the course of a sermon, cautioned his hearers against entering a Moravian church.

In the year 1758 there were three communicant members of the Moravian church residing here, viz.: Brother Vanderbilt and his wife, and Sister Leggard. In October, 1758, Bishop Spangenberg paid a brief visit to the island, and in the same month and year, Thomas Yarrel, pastor of the New York congregation, came over to conduct the interment services of Mr. John Van Deventer, the builder of the ship "Irene," and a man of some note, [illegible] from the fact that his funeral was attended by a large

* [illegible] on the Island of St. Eustatius. See memoirs of N. Garrison, *Brüderblatt*, July, 1857.

concourse of people, among whom were the local and provincial civil officers residing in the vicinity.

It is not known with any degree of certainty where divine service was held by our Brethren before the church was built, but it is said to have been in a school house standing near, or on the very site of the old church.

The administrations of the Brethren above mentioned seem to have been very acceptable to the people. They desired that a Moravian church might be established here, and in the year 1762 a letter was sent to the proper authorities at Bethlehem, requesting "that the little flock here might be remembered, and that a Brother might be sent hither to preach the Gospel, and teach the little lambs which had been baptized by the Brethren." This letter, which is still in existence, is signed by Richard Connor, Stephen Martins, [illegible] Louis Bigbert, Jacob Van Derbilt, John Van Derbilt, Aaron Cortelyon, Hutchins Engard, John Baty, Cornelius Cortelyon, [illegible] Van Derbilt, Cornelius Vanderveeter, Stephen Martins, Mary Gilliland, Cornelius Martins and Peter Perine.

It appears that it was in contemplation to erect a church and [illegible], but no detailed history of the building of the church can be found. It is only recorded that on the 7th of July, 1763, the [illegible] were laid, on which occasion Brother Yarnel, pastor of the church in New York, preached on the text, "Behold I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation."

George Henry Obenhold, the first resident Moravian minister on [illegible] Island, and his wife, arrived on the 17th of August following, and took up their abode in a house that was prepared for their temporary accommodation, until the parsonage should be finished. On the 7th of November of the same year, the church was consecrated by Brother Yarnel of New York, who preached on the text, "We preach Christ crucified." The parsonage appears to have been completed until the 21st of December following.

Stewards were appointed to arrange the affairs of the congregation on the 14th of September, 1763, at which time regulations for the congregation were adopted.

But [illegible] that at New York [illegible] [illegible] [illegible]

This custom continued until some time between the year and 1779; but as the journals of these years are lost, it is ble to determine when the Lord's Supper was first celebrated here.

rcely any records are left to hand down to us the annals of beech during the Revolutionary War, but we are led to infer e people suffered as much as their neighbors during that d. Among the few incidents known to us, one is related of soldiers who were stationed on the island and forcibly entered ouse one night for the purpose of plundering it. Consideble damage was done by them, although none of the inmates e harmed.

another occasion, some soldiers endeavored to break into the Christian Jacobsen, in the evening about bedtime. The ened by the noise they made, and Jacobsen, going to ascertain the cause, was shot by one of them and soon after expired. This Christian Jacobsen is well known in Moravian history as the Captain of the ship "Irene," after Captain Christian retired from active life. Whilst he commanded her, she was captured by a French privateer in the year 1757, and sent to Cape Breton, but on the 12th of January, 1758, she was cast away. The crew took to their boats, were thrown upon a desert coast, and obliged to work their way with great trial and peril through snow and ice, until they came to Louisburg. Captain Jacobsen and some other persons bought a ship in London, which he navigated until he had a new one built at New York, which he called the "Irene," in which Moravian colonists afterwards sailed between the Old and New World.

1784, Gambold was succeeded by Rev. James Birkley. In Rev. Frederick Mochring arrived here and assumed the pastorate of the church. His diary furnishes an interesting and touching history of the congregation at the close of the last century. At the commencement of his ministry it consisted of 27 communicants, 52 stated hearers and 41 children. This little flock who for the most part resided near the church, seem to have been closely united in the bonds of Christian love. Brother Mochring was much beloved by his people and respected by other citizens of Richmond. He lived in terms of close intimacy with Rev. Dr. Moncure, then Rector of St. Andrew's Church, at Richmond, and

afterwards Bishop of Virginia. [illegible] tidings of Moehring's death came in 1804, Dr. [illegible] preached a discourse in his memory in his church at Richmond, Va.

It was during Brother Moehring's pastorate that the first Conference of Elders, was organized by Bishop Ettwein, in May, 1788. Such a Synod has been in existence ever since, and a faithful record of all its transactions has been kept. By this record it appears that the [illegible] received no fixed salary. The people brought him grain, meat and various articles of food, fuel, &c. Other articles of clothing, &c., were partly made by the [illegible] and partly collected after the sermon. The [illegible] also received into certain number of them, of which each member had to [illegible] according to [illegible] ability. This method [illegible] was abolished about the year 1800, but [illegible] Brother's salary amounted at the most of 1876, in each [illegible] which he received annually such articles as the [illegible] usually, viz: [illegible], meat, fuel, candles, tea, [illegible] [illegible] [illegible]

CHRISTIAN'S SPRING.

BY JAMES HENRY.

Introduction.

If the chronicler who searches Nazareth and its environs for various fragments of history extend his researches in a westerly direction, he would encounter a cluster of quaint-looking houses, contrasting strongly with others of modern structure and pretension that stand in harmless company near them. The double-pitched roofs, the diminutive windows, and the antique style of the doorways point to some distant period, when such architecture was in vogue, but now intrudes itself upon our more fastidious tastes as obsolete, and identified with a simpler age and race.

The village in question has changed its aspect within a few years, but even now there is enough of it left to indicate that it was a Moravian abode, and there is sufficient material there to interest the curious in these matters, and to tempt the enquiring traveller or the curious antiquary to extend his walks in that direction. The beauty of nature, and the charms of one of the most agricultural regions, are sufficient enticements to lead us in the direction of Christian's Spring; for no more pleasant landscape greets the eye than the one you enjoy between Nazareth and this ancient village.

In the early times of 1750, the period into which the wand of imagination is about to lead us, the walk from Christian's Spring to Nazareth, partly along garden-like fields, partly through the primeval forest of massive oaks, must have been such as to awaken in the souls of the simple Brethren who daily pursued that well-worn route, all the spiritual joy that lurked within their hearts. And this we know from the *Reise Lieder*, as well as tradition, they were wont to express in hymns and songs as they went along.

They sang in chorus as they journeyed from place to place; and

one can imagine how sweetly those ti[illegible] honored chorales [illegible] have relieved the solitude of the woods that shaded the road to the Single Brethren's dwelling place, as they went to and fro to enjoy the Saturday love-feasts at Nazareth, or the Sunday morning meetings in the present Hall. Peaceful images of an earlier life! Let us dwell upon them in spirit as we pursue the little sketch now before us.

Its Origin and History.

[illegible]'s Spring was a settlement of Single Brethren, and [illegible] at the distance of two miles from Nazareth. It overl[illegible] the small village of Gnadenthal,* which lay on the road to [illegible]reth, and at the distance of about half a mile from Christ[illegible] Spring.

[illegible] its commencement on the 17th [illegible] in connection with its [illegible] Single Brethren are related as follows:

"Wednesday, December 17, 1749, with the beautiful [illegible] day, [illegible] brought [illegible] chambers, [illegible]

[illegible] was first called Gnadenthal [illegible] and in 1745; it [illegible] the married brethren, and the [illegible] of land in [illegible] of unsettled locality. While the last house was being erected [illegible] of this year, the Brethren slept at Nazareth, and [illegible] [illegible] At that time the Brethren Anton [illegible] [illegible] consist in choosing the location, and [illegible] [illegible] The visits of Spangenberg to Nazareth [illegible] [illegible] and there on the seventh of January, superin[illegible] [illegible] house; and again on the thirteenth, [illegible] [illegible] (Captain) Garrison, Noble, Nesser, and others. On [illegible] their arrival at Nazareth, they proceeded to Gnad[illegible] [illegible] proposed a love-feast, and calling the lots [illegible] [illegible] out of the split fragments of a tree. Around [illegible] they seated themselves, and enjoyed the first Vesper at Gnad[illegible] [illegible] all retired to [illegible]

[illegible]ted, December, 1745, Brother Zeisberger was duly [illegible] as [illegible] Brother Denke was made his assistant, aided by a number of the other [illegible] who were to perform the various duties assigned them.

Gnadenthal, the "Valley of Grace," was called by the Indians N[illegible] which name they also applied to Christian's Spring [illegible]

† Preparations had been made for the [illegible] of the [illegible] when the spring and several [illegible] and in 1748 the [illegible]

[illegible]th my tenderness,' the removal of the dear hearts to Naza-[illegible]nd Christian's Spring took place, amid the good wishes and blessings of the whole congregation (at Bethlehem). Previous to their departure, the Brethren and Sisters had a 'Quarter-Hour' in their prayer-hall, and the Single Brethren a love-feast in their own house. Then, under the guidance of Brother Nathaniel [Seidel] who was to remain some time with them in Christian's Spring, the following twenty-two Single Brethren proceeded thither:

Jacob Loesch,	George Huber,
J. Heinrich Paulsen,	William Okely,
Johannes Seifert,	Abraham Steiner,
Jacob Frey,	Erhard Heckedorn,
John Garrison,	Heinrich Liesch,
Jacobus von der Merk,	Michael Ranke,
Johannes Schefiler,	George Holder,
George Goepfert,	Jacob Kapp,
Andrew Broksch,	Michael Ruch,
John Beroth,	Friedrich Holder,
Heinrich Miller,	Jacob Wuest.

When they departed, the horns and trumpets were blown, and many Brethren and Sisters went along with the company.

"The Single Brethren were received in Christian's Spring by [illegible] Mitchmann's and Samuel Krause's, and the twelve married [illegible] were welcomed to Nazareth by a love-feast, and were led into their homes, which were consecrated for them."*

[illegible]e not only the Single Brethren dwelt, but the choirs of [illegible] and smaller boys lived with them, and in the regulation of [illegible]alled *Choir Houses*, a Superintendent (*Pfleger*) was appoint-[illegible]e each division of boys, youth, and Single Brethren, to take [illegible] of them both in a temporal and spiritual sense. From its [illegible]reation up to the year 1762, Christian's Spring constituted [illegible]ch of the general economy, and during this time Spangen-[illegible]s the Ordinarius, and superintended the economical affairs [illegible] Brethren in this country. Hence in the earlier diaries, we [illegible]quent mention made of "Brother Joseph." He was in the [illegible]t of visiting, periodically, Christian's Spring, Guadenthal,

* It appears that an emigration from Bethlehem to Nazareth and Christian's Spring took place at the same time, the whole body consisting of twelve married couples and twenty-two Single Brethren: the former to augment Nazareth, and the latter to form Christian's Spring. When the new occupants of Nazareth entered their houses, a formal consecration took place.

Nazareth and Friedenthal, and he found it incumbent on him to study the spiritual, and provide for the material, wants of all these places.

After it had ceased to be a part of the general economy, it [illegible] as an economy for many years, and remained a community of unmarried men and boys, who managed their affairs with the aid of several married families, up to the year 1756. In that year the choirs of Single Brethren and boys finally dissolved under the following circumstances:

"April 1, 1773. To-day the Conference of the Helpers' [Elders'] Conference met here in the Congregation, and in the afternoon [illegible] at Christian's Spring, for the purpose of closing the economy of the Single Brethren, preparatory to [illegible] about to be set up for the residence of Married Brethren and Sisters there. The Brethren of the Helpers' Conference, the Helpers' Conference and the Board of Elders of the Congregation, with some other guests, were present. Brother Nitschmann, who presided at the love-feast, expressed in a very [illegible] the occasion, his heart's desire as in company [illegible] about to take place, which, together with [illegible] their settlement of Christian's Spring, was [illegible] meeting. The Elders of the Choirs at Christian's Spring [illegible] of whom five were present, viz.: David Zeisberger, [illegible] Andrew Benade, Johannes Schmidt, [illegible] and Christian Gottlieb Anton, who had occupied his office for thirty years, and George Golgowsky.

[illegible] old choir-houses in the older towns [illegible] in this place. [illegible] the Single Brethren and [illegible] in this place, [illegible] the beginning [illegible] the choir-house in Christian's Spring, but the [illegible] agreed to that of Christian's Spring, in honor of Christian Renatus von Zinzendorf and the first spring there. At the conclusion, [illegible] Superintendent, and [illegible] and notice was given the Brethren in Christian's Spring that, in

* In the Agapæ of former times social conversation took place, and under this agreeable form they were revived by Zinzendorf in 1727.

[illegible]ve, they would be served by the pastoral Brethren of Nazareth.

Rules and Customs of Primitive Days.

After giving the above brief history of the origin and decline of Christian's Spring, we will offer some descriptive details of life as it was spent there during the period the Single Brethren and boys were its occupants.

The day was always opened with an early morning service, (*Die Früh-Stunde*), comprising singing and a short discourse, or reading. Then came the frugal meal, which was followed by the labors of the day.

At noon a Liturgy was sung, and in the evening a *Sing-Stunde*, with an occasional reading of the "Disciple House Diary,"* which told the history of the day. This was the routine of every day [illegible], and nothing interrupted the performance of the morning and evening services. During the seasons of hay-making and harvest, when intense labor and fatigue distracted the mind, the mid-day service was occasionally omitted; but such instances were not frequent, and the flame of devotion burned on steadily without ever being extinguished.

During service it was not unusual to commemorate birth-days by singing a hymn of blessing for the Brother who might be celebrating such an anniversary. The verses were selected from the hymn-book, but on special occasions a composition by one of the Brethren was substituted. This anniversary was a prominent incident among the events of the Choir, and hence it was deemed indispensable to honor it, either in the morning or evening devotions, by some appropriate psalm or original ode.

In the larger congregations the children greeted the recipient of the birth-day compliments with congratulatory verses sung in chorus, although this was an act more usually performed towards one of the officials of the church. The congratulations of the birth-day extended even to those who were absent in distant parts of the earth, to Zinzendorf, the Countess, or Spangenberg, and

*The "Disciple House" was the designation of the quarters occupied by Zinzendorf and his whole missionary family, and the diaries kept at such residences, of which there were several in Europe, were transmitted to America for perusal by all the congregations.

after the death of these remarkable personages, their anniversaries were held in pious remembrance.

The Disciple, or *Jünger*, of the choir was always made the subject of a birth-day hymn, or address, on the eventful day. The officiating Brother was called the *Chor Jünger*, or Disciple of the Choir. The office was taken by turns, and the Brother who thus presided over the meetings was chosen by lot. The peculiar custom of administering the "kiss of peace" ratified the choice of the *Chor Jünger* upon entering on his new charge.

In addition to this, however, whenever the Brethren came from Bethlehem, on a visit, they usually officiated in the place of the *Chor Jünger*.

Among those who figured in the years embraced in the history of Christian's Spring and Gnadenthal, we find the names of Christian and Nathaniel Seidel.*

One of the most favorite hymns was:

"O Haupt voll Blut und Wunden!"
O head so full of bruises!

And this was frequently sung solo by two Brethren alternately. Events of any peculiar importance were announced or commemorated by chorales on the horns, (*Lit. Wörter*). Thus on the morning of the 25th of November, 1747, a choral ale was performed in remembrance of the Brethren who had been massacred a few years previously on the Mahoni. When the news of a death came from Bethlehem, or elsewhere, the announcement was made by what was called the *Singegays Ton*, or death chorale, played from a high position in the open air. The horns were also called into requisition early in the morning of the birth day of an official Brother, announcing the event while yet in his slumbers.

The language of those days [illegible] of the characteristic not only of early Moravian times, but of the German style of thought and feeling. Thus, in speaking of the arrival of the [illegible] from Bethlehem, the diarist says, "*Heute kamen gegen [illegible]*

* Nathaniel Seidel, one of the number [illegible] "Wachau" in 1782, came with his wife, Anna Johanna [illegible] to America in 1761. He was subsequently [illegible] the Brethren, and in his official capacity [illegible] "Upper Places," Christian's Spring, Gnadenthal, [illegible] Rose.

[illegible], Bruder Nathaniel und Schwester Anna Johanna von Bethlehem herauf zum Besuch," (To-day there came to us from Bethlehem, on a visit, our dear hearts Brother Nathaniel and Sister Anna Johanna.) The tone of thought prevailing among the early Brethren may be inferred from the term in use among them applied to the Count and Countess. The former was called "papa," and the latter "mama," and in all reference made to either, these familiar terms were cherished and constantly used.

During the enjoyment of the agapæ (love-feast), it was Spangenberg's habit to hold discourses in a conversational way, relating [illegible] and recent occurrences of the European congregations, and telling the Brethren all that had occurred there.

The manner of holding the Easter solemnity (1756) is thus [illegible], beginning with Maundy Thursday, "Brother Mattheus [illegible] held the morning blessing; at noon followed the Liturgy with a few verses. In the afternoon we went to Gnadenberg to partake of a blessed Communion. Soon after followed the agape, and at the conclusion, Brother Mattheus sung:

"O lieblichste Gedichte,
Dabey mein Auge fliesst,
Ist die simple Geschichte
Wie Er verschieden ist."

[illegible] read the history, taken from the Evangelists, how the Saviour with his Disciples eat the Paschal Lamb, and how he enjoyed with them the Sacrament, and all that ensued until he came to the Mount of Olives. When we returned, the "Office Sacrament" [illegible]. At the usual hour we had our singing, and afterwards [illegible] ministers their prayer. On the 16th of April, it being Good Friday, at six o'clock, we had an appropriate Liturgy for the Lord Our Saviour's sufferings in the garden. At nine o'clock [illegible] came together and sang. Then followed the reading of the history of our Lord's passion, from his ascent of the Mount of Olives to his death on Golgotha. At twelve o'clock we went to [illegible], and in commemoration of His crucifixion sung the Liturgy. Then the Passion history in relation to it was read, accompanied with chorales. At three o'clock we continued the [illegible] of the Passion and of his pierced side, in which we made [illegible] of the Liturgy. We now returned home and had the Vesper [illegible]. In a little singing hour (*Sing-Stunde*), held by Brother [illegible], sang of his cold and lifeless body laid in the grave.

Then the communicant Brethren prayed in prostrate attitude, and finally we laid ourselves with the Saviour in the earth, [*i. e.* read the history of His burial.]

April 17th, it being Great Sabbath, we went at twelve o'clock to Gnadenthal, where Brother Mattheus kept a blessed love-feast, we then returned home and quietly celebrated the day there.

On Easter morning we proceeded to the grave-yard, near the "Disciple House,"* where at the same time the Brethren and Sisters from the other places had assembled.

Brother Mattheus kept the Easter Litany; at ten o'clock we had the history of the Resurrection, and in the afternoon blessed with the reading of a discourse." On Easter Monday they proceeded to Gnadenthal and had services, *Gemeintag* and wedding, and in the afternoon they resumed their usual labours in the field and shop.

The single Brethren of Christian's Spring were in the habit of holding the semi-monthly Saturday afternoon love-feasts at Nazareth, as well as the meetings of Sunday. Before the building of the hall, these took place in Old Nazareth, but after the completion of the hall, all these general meetings for the congregation took place there. The "Morning Blessing" and evening prayer were transactions within their own little prayer-hall, or chapel house. The Sabbath love-feasts (Saturday afternoon) were instituted at Nazareth, January 10th, 1745, and continued weekly until they were subsequently changed to semi monthly meetings.

As a characteristic of those early days, and to show at the same time in what close ties the several settlements were bound, it may be mentioned, that as soon as a birth occurred at one village a messenger was dispatched to all the others to announce the important fact.

Events and Incidents.

Removal of the boys to Bethlehem and Christian's Spring.

Among the various incidents of those primitive days [illegible] the account of the exchange of the seven Christian's Spring boys for the sixteen Bethlehem boys.

[illegible]

* Nazareth Hall was then [illegible] Disciple House," [illegible]

been laid out on the slope of the hill.

September 27, we are told, "Brother Weber, who arrived here yesterday from Bethlehem, held the "Morning Blessing." Towards noon Brother Joseph* (Spangenberg) arrived, and in company with him, Brother Heckewelder,† who dined with us, and during the repast Brother Joseph made inquiries about the boys and Brethren who to-day were about to depart for Bethlehem. He asked the boys if it had gone well with them at this place, and if they had entered into hearty communion with the Brethren. He dwelt upon the privileges of those who had fallen among them, and showed them how they were trained to order and useful labor from youth upward. Then imparting his blessing, he kissed each of the boys, and they were dismissed from this place in the most solemn and affectionate manner. Each boy was provided with cakes for the journey.

Under the guidance of Brother F. Weber the following boys were departed for Bethlehem: John Beutel, David Blum, John Heckewelder, Jacob, the mulatto, Ephraim Colver, David Volck and Jacob Rivighaus. One of their advisers (*Aufseher*), Balthasar Hay, accompanied them, and also Tobias Boedkel, who was to remain with them.

On this occurrence, Brother Joseph held a "Quarter Hour" with the communicant Brethren, spoke on the Daily Text for children, and invited them to the Communion on the coming 15th of October; "and since we are charged to examine ourselves, he reminded us of the special duty we had to perform, viz: that of searching each one his own heart, to ascertain whether he was in close intercourse with the "Man of Suffering."‡ That every one in his own communings, should so far acquaint himself with his feelings, that in the "speaking" he might fully reveal them. Afterwards he held our Choir Liturgy,§ and subsequently left us for Gnadenthal.

On September 28th, after the "Morning Blessing," we resumed our ordinary labors. We devoted the morning to clearing up and preparing the rooms for the reception of the boys from Bethlehem.

* A name given to Spangenberg by Zinzendorf, on account of the excellent care he always took of his brethren.

† The father of John Heckewelder.

‡ The term *Schmerzensmann*, (man of suffering), was very common.

§ Each choir had its special Liturgy for various occasions.

Our team, which took the Boys who left us down to Bethlehem, returned bringing with it the Bethlehem boys, sixteen in number, and four superintendents. After Brother and Sister Spangenberg and Graffs, and the Brethren Lembke, Heckewelder and Grube had come, they were welcomed with an affectionate love-feast, (*ein niedliches Liebesmahl*). Among these sixteen boys, some were destined for writing,* some for shoemaking, and others for tailoring and agriculture. Brother Joseph reminded them that the more each one lived in a child-like intercourse with the Saviour, the more faithful would he prove in the pursuance of his daily avocations.

He traced to this source all industry, willingness and submission, and was persuaded that all past faults, particularly negligence in transcribing the reports (*Nachrichten*), would thereby be amended. He felt satisfied of their gratitude towards Bethlehem, and that the utmost care had been taken of them while there; that they were now transplanted into a new spot, where due protection would be afforded them, and where they would be cheerfully received. He recalled to their recollection the words he had made use of upon their removal from the Children's to the Boys' Choir, that they should ever remain *children*. In these precepts they must live and live. They were now about taking a great step and coming into a nearer intercourse with the Brethren.† They should pursue their labor with joy and alacrity, and he hoped they might ever prove faithful in the service of the Lord. He then read a hymn (*verses*) expressing his own and the congregation's gratitude for them.

After the love-feast, they were conducted to their respective rooms in the following manner:

* Writing, here refers to the copying of diaries, circular letters, &c. The Brethren had a large number of written reports, such as Diaries, &c. The Brethren had a large number of written reports, such as Diaries, &c. The Brethren had a large number of written reports, such as Diaries

I. ROOM.	II. ROOM.	III. ROOM.
Superintendents.	*Superintendents.*	*Superintendents.*
Lorentz Bage, Brother Sydrich.	Philip Meyer, Jacob Meyer.	Christian Dreyspring, Brother Hellerman.
Writers.	*Shoemakers.*	*Tailors.*
James Noble, Joseph Otto, Samuel Nixdorff, Gottlieb Senseman, Abraham Hessler.	David Bruke, John Nixdorff.	Peter Rice, Gottlieb Anders, Anton Ronner. Friedrich Boehner.
Agriculture.	*Agriculture.*	*Agriculture.*
Nathaniel Miksch, Adolf Jorde.	Ludwig Meinung, John Schraub.	David Miksch.

Brother Lembke* was requested to visit the boys engaged in writing twice a week, in order to revise what they had written. Brother Grube was asked to instruct them in vocal and instrumental music, Brother Sydrich to give them assistance in Arithmetic and Geometry, and Brother John Bonn to furnish them the necessary instruction in agriculture, to which all consented.

"Towards evening the communicant Brethren assembled, and Brother Gottlieb spoke to them in reference to the boys, consigning them to their special care, &c. This was followed by the "Singing Hour," and the day finally closed with an "Evening Blessing," held in the dormitory, while each boy stood beside his bed. They then retired cheerfully to rest."

The visits of Indian Brethren from Meniolagomeka were very frequent. They were generally called by scriptural names, which had been given them at their baptism, such as Joshua, Jonas, Jonathan, &c. Visitors frequently came to see the economy at Christian's Spring and Gnadenthal. In 1756 we find it related how Brother Papplewell brought twenty-two Quakers to see the plantations, who went away well satisfied. Brother Zeisberger came frequently on his return from, or on his way to, the Indian congregations of Meniolagomeka, Gnadenhuetten, Wechquetank, Pachgatgoch. Sometimes the Indian Brethren came from Meniolagomeka, and among these was a well known character, named Joshua, who acted as interpreter for his people, when the Brethren spoke to them.

* Brother Lembke was pastor at Old Nazareth, and subsequently at Nazareth proper, for almost thirty years.

The journeying between Bethlehem and Christian's Spring during the time of Indian warfare being mostly on foot, it is a matter of wonder that so few serious encounters occurred between the Brethren and their unfriendly neighbors. It did happen, however, that adventures arose from solitary rambles through the woods that separated the two places above named. On the 27th of October, 1757, as Brother Nathaniel was returning to Bethlehem, and had gone about two miles from Christian's Spring, he espied, standing behind trees and armed with guns, two naked Indians, who looked suspiciously at him. Brother Nathaniel turned around, chose a zigzag course among the trees, and reached Christian's Spring in safety. This incident gave rise to renewed precautions on the part of the inhabitants of our villages, and they strengthened their palisades and increased the number of sentinels.

On the 10th of July, 1760, we find the record of an interesting event, the celebration of the "Reapers' love-feast," and the consecration of the new Liturgy-hall. "As Brother Joseph and his dear Martha, together with a number of Brethren and Sisters from the other places, and Brother Van Vleck, had arrived at noon, the communicant members assembled within our new hall for liturgy. Brother Joseph then discoursed upon the daily texts, as well as on those of yesterday and the day before.

We then knelt down and Brother Joseph delivered a fervent prayer; he commended this our temple to the whole Christian family, and prayed that God might bless it with His presence. We left the hall and proceeded to the Reapers' love-feast. Here the discourse turned upon the blessings showered down upon us, both within and without, by our dear heavenly Father. At the same time an ode, composed by Brother Tanneberger,* was sung solo, and Brother Graff recited an inscription, written expressly for the Reapers' love-feast. Brother Albrecht and our smaller boys performed a fine piece of music; thereupon our guests departed."

In the year 1763 the wild Indians began to lurk in the vicinity of Christian's Spring, and it was found necessary to appoint a night-watch, for which office Brother Bitzman was chosen. It was the duty of the sentinel to be at his post day and night. During

* Tanneberger was the organ builder, and made those instruments for Bethlehem, Litiz, Christian's Spring, and Nazareth.

the month of October of this year, the occupants of the Irish Settlement fled to Christian's Spring for protection, as the savages began to prowl around them. The Brethren gave them a place of security in what was called their "Family House." These near and fearful encroachments of the hostile Indians made it necessary to look to some means of defense, and they accordingly proceeded to fortify with palisades their barns and stables, as these would naturally become the first objects of attack. The same precautions were adopted in all the Moravian villages at that time. In connection with the palisades, *Wach-huetten*, or sentry boxes, were erected, wherein the guards took shelter.

Statistics.

In taking note of the agricultural and industrial pursuits of the Brethren at that time, we have to observe that they cultivated all the cereals known at the present day. In addition to these, hemp and flax were raised and worked into clothing and fabrics. As late as 1766 the products of the farm and dairy consisted of:

1124	bushels of	Wheat.	1771	pounds of	Mutton.
1144	"	Rye.	3194	"	Pork.
1397	"	Oats.	246	"	Bacon.
462	"	Barley.	10,940	"	Beef.
710	"	Buckwheat.	856	"	Veal.
106	"	Corn.	1919	"	Tallow.
91	loads of	Hay.	4948	"	Butter.
28	"	second crop.	130	"	Lard.

2000 gallons of Cider.

The stock of the farm comprised 277 head of horned cattle. Six yoke of oxen were employed for work and draft. There were 46 swine, and the implements of husbandry consisted of three wagons, five ploughs, six harrows, thirty-six sickles, and twenty-five axes. There were 146 acres of wood-land enclosed in fences; and in addition to this, 97 acres of land were in meadow, and 353 acres employed in tillage.* Shingles were made and used for roofs, but tile-ovens for the manufacture of tiles, as well as lime-kilns for burning lime, were in use. Ploughing was done by oxen, as above stated, and the team frequently went to Bethlehem, transporting wheat thither, and sometimes it proceeded to Philadelphia. The driver or carter was such by appointment, as well as the *Stall Bruder*, or groom.

* These statistics were compiled by John C. Brickenstein.

Bees were raised and a house was erected for the apiary. In addition to the saw and grist mill, a brewery was one of the institutions of Christian's Spring, and beer was sent to Bethlehem.

In the beginning of the settlement, the Brethren were in the habit of raising tobacco, each for his private consumption, and on one occasion notice was given them by the Superintendent that, in future, they should all be supplied by the economy.

Goods were brought from New York to Bethlehem, and the team went from Christian's Spring to New Brunswick to transport them to Bethlehem. The pottery at that time was at Bethlehem, whence the earthenware was procured. Here the stoves were manufactured of earthen material, and some of these tile stoves are preserved as curiosities up to the present day. They were sometimes placed in the partition wall, so as to serve two rooms. The brick-kiln was at Nazareth. Oak timber used for building was felled in the vicinity, but pine logs were procured beyond the Blue Mountains, and in winter, when the ground was covered with snow, the Brethren, with all their sledges, set out to hew pine trees and convey them home. On the 15th of February, 1757, the sleds arrived from beyond the mountain with forty-five pine logs, for the purpose of being sawed into boards at the Christian's Spring saw-mill. A portion of these boards were taken to Bethlehem. The smiths used charcoal, which was burned in pits on the spot. During hay-making and harvest, hands came from Bethlehem to offer their assistance, and among these there were some Indian Brethren. We are told that for many years the horned cattle were driven over the Blue Mountains to graze during the summer, and that they were left there until autumn, when they were brought home.

APPENDIX TO SKETCH OF STATEN ISLAND CONGREGATION.

The following is a copy of a MS., in the handwriting of Rev. Hector Gambold, probably written in 1763:

"LIST OF OUR FRIENDS ON STATEN ISLAND."

Aaron and Elizabeth Cortelyou,
*Cornelius and Sara Cortelyou,
*Jacob and Mary Vanderbilt,
*John and Anne Beatty,
Tunis and Anne Egbert,
Richard and Catharine Connor,
Stephen and Anne Martins,
Stephen and Elizabeth Martins,
James and Catharine Columb,
*Abraham Van Deventer,
*Elizabeth Inyard,
Mary Dally.

Single Men.

Cornelius Van Deventer,
Nicholas Stillwell,
Benjamin Martins,
Edward Beatty.

Widows.

Nieltie Vanderbilt,
Mary Stillwell,
Mary Barrago.

Single Women.

Catharine Van Deventer,
Anne Van Deventer,
Susanna Stillwell,
Catharine Stillwell,
Frances Stillwell,
Anne Stillwell,
Eleanor Martino,
Susanna Martino,
Isabel Beatty,
Dorothy Vanderbilt,
Eleanor Vanderbilt.

Boys.

Peter Cortelyou,
Jacob Vanderbilt,
John Vanderbilt,
Jacob Barrago,
Henry Barrago,
John Egbert,
James Egbert.

Girls.

Sarah Stillwell,
Sarah Martino,
Elizabeth Cortelyou,
Eleanor Cortelyou,
Mary Vanderbeak,
Dorothy Vanderbilt,
Catharine Dally,
Catharine Egbert,
Anne Connor,
Catharine Connor,
Hannah Martino,
Abigail Martino.

Small Children.

Jacob Cortelyou,
Oliver Vanderbilt,
Joseph Vanderbilt,
John Beatty,
Edward Egbert,
Tunis Egbert,
Richard Connor,
John Martino,
Stephen Martino.

Mary Cortelyou,
Martha Cortelyou,
Elizabeth Beatty,
Anne Beatty,
Mary Cortelyou,
Elizabeth Egbert,
Sarah Connor,
Elizabeth Connor,
Elizabeth Martino,
Mary Martino,
Eliz. Van Deventer,
Susannah Dally,
Anne Dally.

* These names are marked with an asterisk in the original list. They are probably the names of full communicants. E. L.

REVOLUTIONARY LETTERS.

The originals of the following letters are preserved, amongst many others of great interest and value, in the archives of the church at Bethlehem.

HEAD QUARTERS 28th March 1778.

Sir

I have received your letter of the 25th instant by Mr Hasse: setting forth the injury that will be done to the Inhabitants of Letiz by establishing a General Hospital there—it is needless to explain how essential an establishment of this kind is to the welfare of the Army, and you must be sensible that it cannot be made any where, without occasioning inconvenience to some set of people or other—at the same time it is ever my wish and aim that the public good be effected with as little sacrifice as possible of individual interests—and I would by no means sanction the imposing any burthens on the people in whose favor you remonstrate, which the public Service does not require—The Arrangement and distribution of Hospitals depends intirely on Doctor Shippen, and I am persuaded that he will not exert the authority vested in him unnecessarily to your prejudice—It would be proper however to represent to him the circumstances of the inhabitants of Letiz; and you may if you choose it, communicate the contents of this Letter to him—I am Sir

Your most obed't Serv't

GO. WASHINGTON

Addressed "The Reverend Mr. Ettwein. Bethlehem."

BETHLEHEM September the 22d 1777

Having here observed a humane and diligent attention to the sick and wounded, and a benevolent desire to make the necessary provision for the relief of the distressed, as far as the powers of the Brethren enable them. We desire that all Continental Officers may refrain from disturbing the persons or property of the Moravians in Bethlehem, and particularly that they do not disturb or

molest the Houses where the women are assembled. Given under our hands at the time and place above mentioned

NATHAN BROWNSON	RICHARD HENRY LEE	Delegates of Congress.
NATH'L FOLSOM.	WM. DUER	
JOHN HANCOCK.	COND. HARNETT	
SAMUEL ADAMS	HENRY LAURENS	
ELIPHT DYER	BENJ. HARRISON	
JAS. DUANE	JOS: JONES.	
	JOHN ADAMS	
	HENRY MARCHANT	
	WM WILLIAMS.	

[In the handwriting of Richard Henry Lee.]

My dear friend

Monsr. Gerard the Minister Plenepotentiary of France will be, provided he meets no obstruction on the Road, at Bethlehem on Wednesday the 25th Inst. about midday, this worthy Character merits regard from all the Citizens of these States, an acquaintance with him will afford you satisfaction and I am persuaded his Visit will work no evil or inconvenience to your community Don Juan de Miralles a Spanish Gentleman highly recommended by the Governor of Havanna will accompany Mr. Gerard, the whole suite may amount to six Gentlemen and perhaps a servant to each I give this previous intimation in order that preparations suitable to the occasion may be made by Mr. Johnson at the Tavern, and otherwise as you think expedient. My good wishes attend you all I beg Mr Okely will forbear with me a few days longer I consider him a merciful Creditor and when an opportunity presents I will pay him more in one Act than all my words are worth.

Believe me Dear Sir to be with sincere respect and very great affection your friend and most humble Servant

HENRY LAURENS.

PHILADELPHIA. 23 Novem 1778.

The Revd. Mr. Edwin [Ettwein] Bethlehem.